

HYDRIOTAPHIA,
URN-BURIAL;

OR,

A DISCOURSE of the
Sepulchral Urns

lately found in

N O R F O L K.

Together with

THE GARDEN OF CYRUS;

OR,

THE QUINCUNCIAL LOZENGE,
Or Net-work Plantations of the Ancients,
Artificially, Naturally, Mystically considered :

With sundry Observations.

By *Thomas Browne*, D^r of Physick.

L O N D O N,

Printed for *Henry Brome*, at the Star in Little-Britain, 1669.

URN-BURIAL

A DISCOURSE OF THE

SEPOLCHRAL URNS

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THE GARDEN OF ECTHROS

OR,

THE QUINCUNXIAL LOZENGE

OF NEW-WORK PLANTATIONS OF THE ANCIENTS

Artificially, & usually, & typically considered:

With sundry Observations.

By Thomas Browne D. of Physick.

LONDON

Printed for Henry Browne at the Star in Little-Britain, 1658.



TO MY
Worthy and Honour'd Friend,
THOMAS Le GROS
 of *Croftwick*, Esquire.



hen the Funeral Pyre was out, and the last Valediction over, men took a lasting Adieu of their interred Friends, little expecting the curiosity of future Ages should comment upon their Ashes, and having no old experience of the duration of their Reliques, held no opinion of such after-considerations.

But who knows the fate of his Bones, or how often he is to be buried? who hath the Oracle of his Ashes, or whether they are to be scattered? The Reliques of many lie, like the Ruines of (a) *Pompey's*, in all parts of the Earth: And when they arrive at your hands, these may seem to have wandred far, who in a direct (b) and Meridian Travell have but few miles of known Earth between your self and the Pole.

That the Bones of *Theseus* should be seen again (c) in *Athenes*, was not beyond conjecture and hopefull expectation; but that these should arise so opportunely to serve your self, was an hit of Fate, and honour beyond prediction.

We cannot but with these Urns might have the effect of Theatrical Vessells, and the great (d) *Hippodrome*-Urns in *Rome*, to resound the acclamations and honour due unto you. But these are sad and sepulchral Pitchers, which have no joyfull voices; silently expressing old Mortality, the Ruines of

^a *Pompeios juvenes Asia at- que Europa, sed ipsum Ter- ra tegit Liby- es.*

^b Little di- rectly but Sea between your house and *Greenland*.

^c Brought back by *Cimon Plurarch*.

^d The great Urns in the *Hippodrome* at *Rome* con- ceived to re- sound the voices of peo- ple at their Shows.

The Epistle Dedicatory.

forgotten times, and can onely speak with life, how long in this corruptible frame some parts may be uncorrupted; yet able to out-last Bones long unborn, and the noblest Pyle (e) among us.

* Worthily
possessed by
that true
Gentleman
Sir Horatio
Townshend,
my honoured
Friend.

* Abilit ad
plures.

* Which
makes the
world so ma-
ny years old.

We present not these as any strange sight or spectacle unknown to your eyes, who have beheld the best of Urns, and noblest variety of Ashes; who are your self no slender Master of Antiquities, and can daily command the view of so many Imperial Faces; which raiseth your thoughts unto old things, and Consideration of Times before you, when even living men were Antiquities; when the living might exceed the dead, and to depart this world could not be properly said to go unto the (f) greater numbers and so runs up your thoughts upon the Ancient of days, the Antiquaries truest object, unto whom the eldest parcels are young, and Earth it self an Infant, and without (g) *Egyptian* Account makes but small noise in thousands.

We were hinted by the occasion, not caught the opportunity to write of old things, or intrude upon the Antiquary. We are coldly drawn unto discourses of Antiquities, who have scarce time before us to comprehend new things, or make out learned Novelties. But seeing they arose as they lay, almost in silence among us, at least in short account suddenly passed over; we were very unwilling they should die again, and be buried twice among us.

Beside, to preserve the living, and make the dead to live, to keep men out of their Urns, and discourse of humane Fragments in them, is not impertinent unto our Profession; whose study is Life and Death, who daily behold examples of Mortality, and of all men least need artificial Memento's, or Coffins by our bed-side, to minde us of our Graves.

Tis time to observe Occurrences, and let nothing remarkable escape us. The Supinuity of elder days hath left so much in silence, or time hath so martyred the Records, that the most (h) industrious Heads do finde no easie work to erect a new *Britannia*.

* Wherein
Mr. Dugdale
hath excel-
lently well
endeavoured,
and is worthy
to be counte-
nanced by in-
genious, and
noble per-
sons.

Tis opportune to look back upon old Times, and contem-plate our Forefathers. Great examples grow thin, and are to be fetched from the passed world. Simplicity flies away, and Iniquity comes at long strides upon us. We have enough to

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doe to make up our selves from present and passed Times, and the whole Stage of things scarce serveth for our instruction. A compleat piece of Vertue must be made up from the *Cento's* of all Ages; as all the Beauties of Greece could make but one handsome *Venus*.

When the Bones of King *Arthur* were digged up (i), the old Race might think they beheld therein some Originals of themselves: Unto these of our Urns none here can pretend relation; and can only behold the Reliques of those persons, who in their life giving the Laws unto their predecessors, after long obscurity now live at their mercies. But remembering the early Civility they brought upon these Countries, and forgetting long-pastled melancholy; we mercifully preserve their Bones, and pils not upon their Ashes.

ⁱ In the time of Henry the second. Camden.

In the offer of these Antiquities we drive not at ancient Families, so long out-lasted by them; we are far from erecting your Worth upon the pillars of your Fore-fathers, whose merits you illustrate. We honour your old Vertues, conformable unto times before you, which are the noblest Armory. And having long experience of your friendly Conversation, void of empty Formality, full of Freedome, constant and generous Honesty, I look upon you as a Gemm of the (A) old Rock, and must profess my self even to Urn and Ashes.

*Adamas de
rupt veteri
prestantissi-
mhs.*

Warwick,
May 1.

Your ever-faithfull Friend

and Servant,

Thomas Browne.

TO MY
Worthy and Honour'd Friend,
NICHOLAS BACON
 of Gillingham, Esquire.



Ad I not observ'd that (a) Rurblinde men have discoursed well of Sight, and some (b) without Issue excellently of Generation; I, that was never Master of any considerable Garden, had not attempted this Subject. But the Earth is the Garden of Nature, and each fruitfull Countrey a Paradise. Dioscorides made most of his Observations in his March about with Antonius; and Theophrastus raised his Generalities chiefly from the Field.

Beside, we write no Herball, nor can this Volume deceive you, who have handled the (c) massiest thereof; who know that three (d) Folio's are yet too little, and how New Herbals fly from America upon us: from persevering Enquirers, and (e) old in those singularities, we expect such Descriptions; wherein (f) England is now so exact, that it yields not to other Countreys.

We pretend not to multiply vegetable divisions by Quincuncial and Reticulate Plants, or erect a new Phytology. The Field of Knowledge hath been so traced, it is hard to spring any thing new. Of old things we write something new: if Truth may receive addition, or Envy will have any thing new; since the Ancients knew the late Anatomical discoveries, and Hippocrates the Circulation.

You have been so long out of trite Learning, that 'tis hard to finde a Subject proper for you; and if you have met with a Sheet upon this, we have missed our intention. In this multiplicity of writing, bye and barren Themes are best fitted for Invention; Subjects so often discoursed confine the Imagination, and fix our conceptions unto the Notions of Fore-writers. Beside, such Discourses allow excursions, and venially admit of collateral Truths, though at some distance from their principals. Wherein if we sometimes

* Plempius,
 Cabens, &c.
 * Dr. Harvey.

* Bessleri Hortus Eystetensis.
 * Bauhini Theatrum Botanicum, &c.

* My worthy Friend M. Goodier, an ancient and learned Botanist.

* As in London and divers parts, whereof we mention none, lest we seem to omit any.

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sometimes take wide liberty, we are not single, but erre by great (g) example.

He that will illustrate the excellency of this Order, may easily fast upon so spruce a Subject, wherein we have not affrighted the common Reader with any other Diagrammes then of it self, and have industriously declined illustrations from rare and unknown Plants.

Your discerning Judgement, so well acquainted with that Study, will expect herein no Mathematicall Truths, as well understanding how few Generalities and (A) Maxims there are in nature. How Scaliger hath found exceptions in most Universals of Aristotle and Theophrastus. Now Botanicall Maxims must have fair allowance, and are tolerably currant, if not intolerably over-balanced by Exceptions.

You have wisely ordered your Vegetable delights beyond the reach of exception. The Turks, who pass their days in Gardens here, will have Gardens also hereafter, and delighting in Flowers on Earth, must have Lilies and Roses in Heaven. In Garden-Delights it is not easie to hold a Mediocrity; that insinuating pleasure is seldome without some extremity. The Ancients venially delighted in flourishing Gardens; many were Florists that knew not the true use of a Flower; and in Plinie's days none had directly treated of that Subject. Some commendably affected Plantations of venemous Vegetables, some confined their delights unto single Plants, and Cato seemed to dote upon Cabbage. : while the ingenuous delight of Tulipists stands saluted with hard language, even by their own (i) Professors.

That in this Garden-Discourse we range into extraneous things, and many parts of Art and Nature, we follow herein the example of old and new Plantations; wherein noble spirits contented not themselves with Trees, but by the attendance of Aviaries, Fish-Ponds, and all variety of Animals, they made their Gardens the Epitome of the Earth, and some resemblance of the Secular Shows of old.

That we conjoyn these parts of different Subjects, or that this should succeed the other, your judgement will admit without impute of incongruity; since the delightfull World comes after Death, and Paradise succeeds the Grave; since the verdant state of things is the Symbol of the Resurrection, and to flourish in the state of Glory, we must first be sown in Corruption. Beside the ancient

^g Hippocrates de Superfatione, de Den-
titione.

^h Rules without exceptions.

ⁱ Tulipomania, Narrencruid, Laurenberg. Per. Hondius in lib. Belg.

The Epistle Dedicatory.

practice of Noble Persons, to conclude in Garden-Graves, and Urns themselves of old, to be wrapt up in Flowers and Garlands.

Nullum sine venia placuisse eloquium, is more sensibly understood by Writers than by Readers; nor well apprehended by either, till Works have hang'd out like Apelles his Pictures; wherein even common eyes will finde something for emendation.

To wish all Readers of your abilities, were unreasonably to multiply the number of Scholars beyond the temper of these Times. But unto this ill-judging Age, we charitably desire a portion of your Equity, Judgement, Candour, and Ingenuity; wherein you are so rich, as not to lose by diffusion. And being a flourishing Branch of that (K) Noble Family unto which we owe so much ob-servance, you are not new set, but long rooted in such Perfection; whereof having had so lasting confirmation in your worthy Con-versation, constant Amity and expression, and knowing you a se-rious Student in the highest Arcana of Nature, with much ex-cuse we bring these low Delights and poor Maniples to your Trea-sury.

Of the most
worthy Sir
Edmund Ba-
ton, prime
Baronet,
my true and
noble Friend.

Norwich, May 1.

Your affectionate Friend
and Servant,

Thomas Browne.

HYDRIO



Fig. 1. Jar, 1/2 m. high, 1/2 m. diam. at mouth. Found at the site of the ancient city of Jericho, 1908.

Fig. 2. Jar, 1/2 m. high, 1/2 m. diam. at mouth. Found at the site of the ancient city of Jericho, 1908.

Fig. 3. Jar, 1/2 m. high, 1/2 m. diam. at mouth. Found at the site of the ancient city of Jericho, 1908.

Fig. 4. Jar, 1/2 m. high, 1/2 m. diam. at mouth. Found at the site of the ancient city of Jericho, 1908.

Fig. 5. Jar, 1/2 m. high, 1/2 m. diam. at mouth. Found at the site of the ancient city of Jericho, 1908.



En sum quod digitis Quinque Levatur onus perpert :



HYDRIOTAPHIA. Urn-Burial;

O R,

A brief Discourse of the Sepulchral
Urns lately found in

N O R F O L K.

C H A P. I.



IN the deep discovery of the Subterranean world, a shallow part would satisfy some Enquirers; who, if two or three yards were open about the Surface, would not care to rack the Bowels of *Porosa* (a), and the Regions towards the Centre. Nature hath furnished one part of the Earth, and Man another. The Treasures of Time lie high, in Urns, Coyns, and Monuments, scarce below the Roots of some Vegetables. Time hath endless Rarities, and Shows of all varieties; which reveals old things in Heaven, makes new discoveries in Earth, and even Earth it self a discovery. That great Antiquity *America*

B

lay

* The rich
Mountain of
Perr.

Hydriotaphia, or Urn-Burial.

lay buried for a thousand years; and a large part of the Earth is still in the Urn unto us.

Though if *Adam* were made out of an Extract of the Earth, all parts might challenge a Restitution; yet few have returned their Bones far lower then they might receive them; not affecting the graves of Giants under hilly and heavy coverings, but, content with less then their own depth, have wished their Bones might lie soft, and the earth be light upon them. Even such as hope to rise again would not be content with central Interrment, or so desperately to place their Reliques as to lie beyond discovery, and in no way to be seen again: which happy contrivance hath made communication with our Fore-fathers, and left unto our view some parts which they never beheld themselves.

Though Earth hath ingrossed the name, yet Water hath proved the truest Grave, which in forty days swallowed almost Mankind and the living Creation; Fishes not wholly escaping, except the salt Ocean were handsomely tempered by a mixture of the fresh Element.

Many have taken volunitionous pains to determine the state of the Soul upon Dis-union; but men have been most phantastical in the singular contrivances of their Corporal dissolution: whilst the soberest Nations have rested in two ways, of simple Inhumation, and Burning.

That carnal Interrment or Burying was of the elder date, the old examples of *Abraham* and the Patriarchs are sufficient to illustrate; and it were without composition, if it could be made out that *Adam* was buried near *Damascus* or Mount *Calvary*, according to some Tradition. God himself, that buried but one, was pleased to make choice of this way, as is collectible from Scripture-expression, and the hot Contest between Satan and the Arch-angel about discovering the Body of *Moses*. But the practice of Burning was also of great Antiquity, and of no slender extent. For (not to derive the same from *Hercules*) noble descriptions there are hereof in the *Græcian* Funerals of *Homer*, in the formal Obsequies of *Patroclus* and *Achilles*; and somewhat elder in the *Theban* War, and the solemn Combustion of *Menæceus* and *Archemorus*, contemporary unto *Jair* the eighth Judge of *Israel*. Confirmable also among the *Trojans*, from the Funeral Pyre of *Hector*, burnt before the gates of *Troy*, and the (b) burning of *Penthesilea* the *Amazonian* Queen; and long continuance of that practice in the inward Countries of *Asia*, while, as low as the Reign of *Julian*, we finde that the King of *Chionia* (c) burnt the Body of his Son, and interred the Ashes in a silver Urn.

The same practice extended also far West*, and besides *Horulians*, *Getes* and *Thracians*, was in use with most of the *Celts*, *Sarmatians*, *Germans*, *Gauls*, *Danes*, *Swedes*, *Norwegians*; not to omit some use thereof among *Carthaginians* and *Americans*: Of greater antiquity among the *Romans* then most opinion, or *Pliny* seems to allow, For (beside the old

* Q. Calaber lib. 1.

c Ammianus Marcellinus. Gumbates

King of Chionia, a Country near Persia.

* Arnold.

Montan. Not.

in Cæf. Com-mentar. L. Gyradius, Kirckmannus.

Table-Laws of Burning (d) or Burying within the City, of making the Funeral-fire with plained wood, or quenching the Fire with Wine) *Manlius* the Consul burnt the Body of his Son; *Numa*, by special clause of his Will, was not burnt, but buried; and *Remus* was solemnly buried, according to the description of *Ovid* (e).

mito, tom. 2. *Rogum ascia nē solito*, tom. 4. *Item Vigeneri Annotat. in Livium*, & *Alex. ab Alex. cum Tiraquello*, *Roscinus cum Dempstero*. * *ultima prolato subdita flamma rogo*. *Fest. lib. 4. cum Car. Neapol. anaptyxi*.

Cornelius Sylla was not the first whose Body was burned in *Rome*, but of the *Cornelian* Family, which being indifferently, not frequently, used before, from that time spread and became the prevalent practice; not totally pursued in the highest run of Cremation; for when even Crows were funerally burnt, *Poppea* the Wife of *Nero* found a peculiar Grave-interrment.

Now as all Customs were founded upon some bottom of Reason, so there wanted not grounds for this; according to several apprehensions of the most rational Dissolution. Some being of the opinion of *Thales*, that Water was the Original of all things, thought it most equal to submit unto the Principle of Putrefaction, and conclude in a moist Relentment. Others conceived it most natural to end in Fire, as due unto the Master-principle in the Composition, according to the doctrine of *Heraclitus*; and therefore heaped up large Piles, more actively to waft them toward that Element, whereby they also declined a visible degeneration into Worms, and left a lasting parcel of their Composition.

Some apprehended a purifying virtue in Fire, refining the grosser Commixture, and firing out the *Æthereal* particles so deeply immersed in it. And such as by Tradition or rational conjecture held any hint of the final Pyre of all things, or that this Element at last must be too hard for all the rest, might conceive most naturally of the Fiery dissolution. Others, pretending no natural grounds, politickly declined the malice of Enemies upon their buried Bodies. Which consideration led *Sylla* unto this practice, who having thus served the Body of *Marius*, could not but fear a Retaliation upon his own; entertained after in the Civil Wars and revengefull Contentions of *Rome*.

But as many Nations embraced, and many left it indifferent, so others too much affected, or strictly declined this practice. The *Indian Brachmans* seemed too great friends unto Fire, who burnt themselves alive, and thought it the noblest way to end their days in Fire; according to the expression of the *Indian* burning himself at *Athens* (f), in his last words upon the Pyre unto the amazed Spectatours, *Thus I make my self immortal*.

But the *Chaldeans*, the great Idolaters of Fire, abhorred the Burning of their Carcasses, as a pollution of that Deity. The *Persian Magi* declined it upon the like scruple, and being onely solicitous about their Bones, exposed their Flesh to the prey of Birds and Dogs. And the *Persees* now

a 12 Tabul. part. 1. de Fure sacro. Hominem mortuum in urbe nē sepelito, nēve

ab Alex. cum Car. Ne-

And therefore the Inscription of his Tomb was made accordingly. Nic. Damasc.

Hydriotaphia, Urn-Burial.

in *India*, which expose their Bodies unto Vultures, and endure not so much as *Feretra* or Beers of Wood, the proper Fuell of Fire, are led on with such niceties. But whether the ancient *Germans*, who buried their dead, held any such fear to pollute their Deity of *Herthas*, or the Earth, we have no authentick conjecture.

The *Egyptians* were afraid of Fire, not as a Deity, but a devouring Element, mercilessly consuming their Bodies, and leaving too little of them; and therefore by precious Embalmments, Depositure in dry earths, or handsome inclosure in Glasses, contrived the notablest ways of integral Conservation. And from such *Egyptian* scruples imbibed by *Pythagoras*, it may be conjectured that *Numa* and the Pythagorical Sect first waved the fiery Solution.

The *Scythians*, who swore by Winde and Sword, that is, by Life and Death, were so far from Burning their Bodies, that they declined all Interrment, and made their Graves in the Air: And the *Ichthyophagi*, or fish-eating Nations about *Agypt*, affected the Sea for their Grave; thereby declining visible corruption, and restoring the debt of their Bodies. Whereas the old Heroes in *Homer* dreaded nothing more than Water or Drowning; probably upon the old Opinion of the fiery substance of the Soul, onely extinguishable by that Element: And therefore the Poet emphatically implieth the total destruction in this kind of death which happened to *Ajax Oileus* (g).

* Which *Martialis* reads
ἐξαιθάλαο.
* *Diodorus*
Siculus.
* *Ramusius* in
Navigat.

The old * *Baleareans* had a peculiar mode, for they used great Urns and much Wood, but no Fire, in their Burials; while they bruised the Flesh and Bones of the dead, crowded them into Urns, and laid heaps of Wood upon them. And the * *Chinois*, without Cremation or urnal Interrment of their Bodies, make use of Trees and much burning, while they plant a Pine-tree by their Grave, and burn great numbers of printed draughts of Slaves and Horses over it; civilly content with their companies. *in effigie*, which barbarous Nations exact unto reality.

Martialis the
Bishop, Cy-
prius.

Christians abhorred this way of Obsequies, and though they stick not to give their Bodies to be burnt in their lives, detested that mode after death; affecting rather a Depositure then Absumption, and properly submitting unto the sentence of God, to return, not unto Ashes, but unto Dust again; conformable unto the practice of the Patriarchs, the Interrment of our Saviour, of *Peter*, *Paul*, and the ancient Martyrs; and so far at last declining promiscuous Interrment with Pagans, that some have suffered Ecclesiastical Censures for making no scruple thereof.

The *Musselman*-believers will never admit this Fiery resolution: For they hold a present Trial from their black and white Angels in the Grave, which they must have made so hollow, that they may rise upon their knees.

The *Jewish* Nation, though they entertained the old way of Inhumation, yet sometimes admitted this practice, (for the men of *Jabesh* burnt the
Body

Body of *Saul*;) and by no prohibited practice, to avoid Contagion or Pollution, in time of Pestilence, burnt the Bodies of their Friends (*b*). ^h Amos 6.10. And when they burnt not their dead Bodies, yet sometimes they used great Burnings near and about them, as is deducible from the expressions concerning *Jehoram*, *Sedechias*, and the sumptuous Pyre of *Asa*. And they were so little averse from (*i*) Pagan Burning, that the *Jews* lamenting the death of *Caesar* their Friend, and revenger on *Pompey*, frequented the place where his Body was burnt for many nights together. And as they raised noble Monuments and *Mausoleums* for their own Nation (*k*), so they were not scrupulous in erecting some for others; according to the practice of *Daniel*, who left that lasting sepulchral Pyle in *Ecbatana* for the *Median* and *Persian* Kings (*l*).

ⁱ Sueton. in vita Jul. Cæs.

^k As that magnificent sepulchral Monument erected by *Simon*,

^l Macc. 13. 27, &c.

^l *Kaloumbia-qua* *Daupgof* *or* *manjor*, whereof a *Jewish* Priest had always the custody unto *Josephus* his days. *Jos. lib. 10. Antig.*

But even in times of Subjection and hottest use they conformed not unto the *Roman* practice of Burning; whereby the Prophecy was secured concerning the Body of *Christ*, that it should not see corruption, or a Bone should not be broken; (which we believe was also providentially prevented from the Soldiers Spear, and Nails, that pass by the little Bones both in his hands and feet: not of ordinary contrivance, that it should not corrupt on the Cross, according to the Law of *Roman* Crucifixion) or an hair of his head perish, though observable in *Jewish* Customs, to cut the Hairs of Malefactors.

Nor in their long Co-habitation with the *Egyptians*, crept they into a custome of their exact Embalming, wherein deeply flasing the Muscles, and taking out the Brains and Entrails, they had broken the subject of so entire a Resurrection, nor fully answered the Types of *Enoch*, *Eliab*, or *Jonah*; which yet to prevent or restore was of equal facility unto that rising Power, able to break the Fasciations and bands of death, to get clear out of the Cere-cloth and an hundred pounds of ointment, and out of the Sepulchre before the stone was rolled from it.

But though they embraced not this practice of Burning, yet entertained they many Ceremonies agreeable unto *Greek* and *Roman* Obsequies. And he that observeth their Funeral-Fests, their Lamentations at the Grave, their Musick and weeping Mourners, how they closed the eyes of their Friends, how they washed, anointed, and kissed the dead; may easily conclude these were not mere Pagan Civilities. But whether that mournfull burthen and treble calling out after *Absalom* had any reference to the last Conclimation and triple Valediction used by other Nations, we hold but a wavering conjecture.

Civilians make Sepulture bat of the Law of Nations: others do naturally found it and discover it also in Animals. They that are so thick-skinned as still to credit the story of the *Phoenix*, may say something for Animal-burning: More serious conjectures finde some examples of Sepulture in Elephants, Cranes, the Sepulchral Cells of Pismires and practice of Bees; which civil Society carrieth out their dead, and hath Exequies, if not Interments.

C H A P. II.

THE Solemnities, Ceremonies, Rites of their Cremation or Interrment, so solemnly delivered by Authours, we shall not disparage our Reader to repeat. Onely the last and lasting part in their Urns, collected Bones and Ashes, we cannot wholly omit, or decline that Subject which occasion lately presented in some discovered among us.

In a Field of old *Walsingham*, not many months past, were digged up between forty and fifty Urns, deposited in a dry and sandy soil, not a yard deep, not far from one another; not all strictly of one Figure, but most answering these described; some containing two pounds of Bones, distinguishable in Skulls, Ribs, Jaws, Thigh-bones, and Teeth, with fresh impressions of their Combustion; besides the extraneous substances, like pieces of small Boxes, Combs handsomely wrought, Handles of small brass instruments, brazen Nippers, and in one some kinde of *Opale* *.

* In one sent
me by my
worthy
Friend
Dr. Thomas
Whitherley of
Walsingham.

Near the same plot of ground, for about six yards compass were digged up Coals and incinerated substances; which begat conjecture that this was the *Ustrina* or place of Burning their Bodies, or some Sacrificing-place unto the *Manes*, which was properly below the surface of the ground, as the *Ara* and Altars unto the Gods and Heroes above it.

That these were the Urns of *Romans*, from the common custome and place where they were found is no obscure Conjecture, not far from a *Roman* Garrison, and but five mile from *Brancaffer*, set down by ancient Record under the name of *Brannodannum*; and where the adjoining Town, containing seven Parishes, in no very different sound, but *Saxon* termination, still retains the name of *Burnham*: which being an early Station, it is not improbable the neighbour-parts were filled with Habitations either of *Romans* themselves, or *Britans Romanized*, which observed the *Roman* Customs.

Nor is it improbable that the *Romans* early possessed this Country. For though we meet not with such strict particulars of these parts before the new Institution of *Constantine*, and military charge of the Count of the *Saxon* shoar, and that about the *Saxon* Invasions the *Dalmatian* Horsemen were in the Garrison of *Brancaffer*: yet in the time of *Claudius*, *Vespasian* and *Severus*, we finde no less then three Legions dispersed through the Province of *Britain*. And as high as the Reign of *Claudius*, a great Overthrow was given unto the *Iceni* by the *Roman* Lieutenant *Ostorius*. Not long after the Country was so molested, that in hope of a better state *Prasutagus* bequeathed his Kingdom unto *Nero* and his Daughters; and *Boadicea* his Queen fought the last decisive Battel with *Paulinus*. After which time, and the Conquest of *Agricola* the Lieutenant of *Vespasian*, probable it is they wholly possessed this Countrey, ordering it into Garrisons or Habitations
best

best suitable with their securities. And so some Roman Habitations not improbable in these parts as high as the time of *Vespasian*, where the Saxons after seated, in whose thin-fill'd Maps we yet find the Name of *Walsingham*. Now if the *Iceni* were but *Gammadims*, *Anconians*, or men that lived in an Angle, Wedge or Elbow of *Britain*, according to the original Etymology; this Country will challenge the Emphatical appellation, as most properly making the Elbow or Iken of *Icenia*.

That *Britain* was notably populous is undeniable, from that expression of *Caesar* (a). That the *Romans* themselves were early in no small numbers, Seventy thousand with their Associates slain by *Boadicea* affords a sure account: And though many Roman Habitations are not known; yet some by old Works, Rampiers, Coyns and Urns do testify their possessions. Some Urns have been found at *Castor*, some also about *Southcreeke*, and not many years past no less then ten in a Field at *Buxtone* (b), not near any recorded Garrison. Nor is it strange to find Roman Coyns of Copper and Silver among us, of *Vespasian*, *Trajan*, *Adrian*, *Commodus*, *Antoninus*, *Severus*, &c. but the greater number of *Diocletian*, *Constantine*, *Constans*, *Valens*, with many of *Victorinus*, *Posthumus*, *Tetricus*, and the thirty Tyrants in the Reign of *Gallienus*; and some as high as *Adrianus* have been found about *Thetford* or *Sitomagus*, mentioned in the Itinerary of *Antoninus*, as the way from *Venta* or *Castor* unto *London* (c). But the most frequent discovery is made at the two *Castors* by *Normich* and *Tarmouth* (d), at *Burgh-castle* and *Brancaster* (e).

^a From *Castor* to *Thetford* the *Romans* accounted thirty two miles, and from thence observed not our common Road to *London*, but passed by *Combretonium*, ad *Ansam*, *Canonium*, *Cesaromagus*, &c. by *Byctenham*, *Gogeshall*, *Chelmsford*, *Burnwood*, &c. ^b Most at *Castor* by *Tarmouth*, found in a place called *East-blondy-burgh-fur-long*, belonging to Mr. *Thomas Wood*, a person of civility, industry and knowledge in this way, who hath made observations of remarkable things about him, and from whom we have received divers Silver and Copper Coyns. ^c Belonging to that noble Gentleman and true example of worth, Sir *Ralph Hare*, Baronet, my honoured Friend.

Besides the *Norman*, *Saxon* and *Danish* pieces of *Cuthred*, *Canutus*, *William*, *Matilda* (f), and others, some *British* Coyns of Gold have been dispersedly found; and no small number of Silver-pieces (g) near *Normich*, with a rude Head upon the Obverse, and with an ill-formed Horse on the Reverse, with Inscriptions *Io. Duro T.* whether implying *Iceni*, *Durotriges*, *Tascia*, or *Trinobantes*, we leave to higher conjecture. Vulgar Chronologie will have *Normich-Castle* as old as *Julius Caesar*: but his distance from these parts, and its *Gothick* form of Structure, abridgeth such Antiquity. The *British* Coyns afford conjecture of early habitation in these parts; though the City of *Normich* arose from the Ruines of *Venta*, and, though perhaps not without some Habitation before, was enlarged, builded and nominated by the *Saxons*. In what bulk or populousitie it stood in the old *East-Angle* Monarchy, Tradition and History are silent. Considerable it was in the *Danish* Irruptions, when *Saew* burnt *Thetford* and

^a *Hominum infinita multitudo est, creberrimaque ædificia, ferè Gallicis cõsilia.* *Cæs. de Bello Gal. l. 5.*

^b In the ground of my worthy Friend *Rev. J. J. J. Esq;* wherein some things contained were preserved by the most worthy Sir *William Paston B^t.*

^f A piece of Mand the Empr's said to be found in *Buckingham Castle* with this Inscription, *Elle n'a elle.*

^g At *Thorpe*.

Nor-

* Brampton,
Abbas Journal-
leasis.

i Plut. in vita
Lycurg.

Norwich (b), and *Ulfketel* the Governour thereof was able to make some resistance, and after endeavoured to burn the *Danish* Navy.

How the *Romans* left so many Coyns in Countries of their Conquests seems of hard resolution; except we consider how they buried them under ground, when upon barbarous Invasions they were fain to desert their Habitations in most part of their Empire, and the strictness of their Laws forbade to transfer them to any other uses: wherein the (i) *Spartans* were singular, who, to make their Copper-money useless, contempered it with Vinegar. That the *Britans* left any, some wonder; since their Money was Iron and Iron-rings before *Cesar*; and those of after-stamp by permission, and but small in bulk and bigness: That so few of the *Saxons* remain, because overcome by succeeding Conquerours upon the place, their Coyns by degrees passed into other Stamps, and the marks of after-Ages.

Then the time of these Urns deposited, or precise Antiquity of these Reliques, nothing of more uncertainty. For since the Lieutenant of *Claudius* seems to have the first progress into these parts, since *Boadicea* was overthrown by the Forces of *Nero*, and *Agricola* put a full end to these Conquests; it is not probable the Country was fully garrisoned or planted before; and therefore, how-ever these Urns might be of later date, not likely of higher Antiquity.

And the succeeding Emperours desisted not from their Conquests in these and other parts, as is testified by History and Medall-inscription yet extant; the Province of *Britain*, in so divided a distance from *Rome*, beholding the faces of many Imperial persons, and in large account, no fewer then *Cesar*, *Claudius*, *Britannicus*, *Vespasian*, *Titus*, *Adrian*, *Severus*, *Commodus*, *Geta*, and *Caracalla*.

Stow's Sur-
vey of Lon-
don.

A great obscurity herein, because no Medall or Emperour's Coyn enclosed, which might denote the dates of their Interrments. Observable in many Urns, and found in those of *Spittle-Fields* by *London*, which contained the Coyns of *Claudius*, *Vespasian*, *Commodus*, *Antoninus*, attended with Lacrymatories, Lamps, Bottles of Liqueur, and other appurtenances of affectionate Superstition, which in these rural Interrments were wanting.

Some uncertainty there is from the period or term of Burning, or the cessation of that practice. *Macrobius* affirmeth it was disused in his days. But most agree, though without authentick Record, that it ceased with the *Antonini*: most safely to be understood after the Reign of those Emperours which assumed the name of *Antoninus*, extending unto *Heliogabalus*; not strictly after *Marcus*; for about fifty years later we finde the magnificent Burning and Consecration of *Severus*. And if we so fix this period or cessation, these Urns will challenge above thirteen hundred years.

But whether this practice was onely then left by Emperours and great persons, or generally about *Rome*, and not in other Provinces, we hold no authentick account. For after *Tertullian*, in the days of *Minucius*, it was obvi-

obviously objected upon Christians, that they condemned the practice of Burning (k). And we finde a passage in *Sidonius* (l), which asserteth that practice in *France* unto a lower account. And perhaps 'twas not fully disused till Christianity fully established, which gave the final extinction to these Sepulchral Bonfires.

Whether they were the Bones of Men, or Women, or Children, no authentic decision from ancient Custome in distinct places of Burial. Although not improbably conjectured, that the double Sepulture or Burying-place of *Abraham* had in it such intension. But from exility of Bones, thinness of Skulls, smallness of Teeth, Ribs and Thigh-bones, 'tis not probable that many thereof were persons of minor age, or Women. Confirmable also from things contained in them: In most were found substances resembling Combs, Plates like Boxes fastened with Iron pins, and handsomely over-wrought like the Necks or Bridges of Musical Instruments, long brass Plates over-wrought like the Handles of neat Implements, brazen Nippers to pul away Hair, & in one a kind of *Opale*, yet maintaining a bluish colour.

Now that they accustomed to burn or bury with them things wherein they excelled, delighted, or which were dear unto them, either as farewells unto all Pleasure, or vain apprehension that they might use them in the other world, is testified by all Antiquity. Observable from the Gemme or Beryll-Ring upon the finger of *Cynthia*, the Mistress of *Propertius*, when after her Funeral Pyre her Ghost appeared unto him. And notably illustrated from the Contents of that *Roman Urn* preserved by Cardinal *Farnese* (m), wherein, besides great number of Gemms with Heads of Gods and Goddesses, were found an Ape of Agath, a Grasshopper, an Elephant of Amber, a Crystal Ball, three Glasses, two Spoons, and six Nuts of Crystal. And beyond the content of Urns, in the Monument of *Childerick* the first (n), and fourth King from *Pharamond*, casually discovered three years past at *Tournay*, restoring unto the world much Gold richly adorning his Sword, two hundred Rubies, many hundred Imperial Coyns, three hundred Golden Bees, the Bones and Horse-shoe of his Horse interred with him, according to the barbarous magnificence of those days in their Sepulchral Obsequies. Although if we steer by the conjecture of many, and Septuagint expression, some trace thereof may be found even with the ancient *Hebrews*, not onely from the Sepulchral Treasure of *David*, but the Circumcision-knives which *Josuah* also buried.

Some men, considering the Contents of these Urns, lasting pieces and Toys included in them, and the Custome of Burning with many other Nations, might somewhat doubt whether all Urns found among us were properly *Roman Reliques*, or some not belonging unto our *British*, *Saxon* or *Danish* Fore-fathers.

In the form of Burial among the ancient *Britani* the large Discourses of *Cesar*, *Tacitus* and *Strabo* are silent: For the discovery whereof, with other particulars, we much deplore the loss of that Letter which *Cassero* expected

^k Exsecrantur
rogos, & dam-
nant ignium
sepulcrum.

^l Sidon. A-
pollinaris.

^m Vigeneri
Annot. in 4.
Liv.

ⁿ Chifflet. in
Anast. Chil-
der.

* Dionis ex-
cerpta per Xi-
philin. in Se-
vero.

expected or received from his Brother *Quintus*, as a resolution of *British* Customs; or the Account which might have been made by *Scribonius Largus* the Physician, accompanying the Emperor *Claudius*, who might have also discovered that frugal Bit (o) of the Old *Britans*, which in the bigness of a Bean could satisfy their Thirst and Hunger.

But that the *Druids* and ruling Priests used to burn and bury, is expressed by *Pomponius*. That *Belinus*, the Brother of *Frennus*, and King of *Britans*, was burnt, is acknowledged by *Polydorus*, as also by *Amundus Zierixensis* in his *Historia*, and *Pineda* in his *Univerſa hiſtoria* Spaniſh. That they held that practice in *Gallia*, *Cæſar* expreſſy delivereth. Whether the *Britans* (probably deſcended from them, of like Religion, Language and Manners) did not ſometimes make uſe of Burning, or whether at leaſt ſuch as were after civilized unto the *Roman* life and manners conformed not unto this practice, we have no hiſtorical aſſertion or denial. But ſince from the account of *Tacitus* the *Romans* early wrought ſo much Civility upon the *British* Stock, that they brought them to build Temples, to wear the Gown, and ſtudy the *Roman* Laws and Language; that they conformed alſo unto their Religious Rites and Cuſtoms in Burials ſeems no improbable conjecture.

Roſfold,
Brendetide,
Ild tide.

That Burning the dead was uſed in *Sarmatia*, is aſſerted by *Guguius*: that the *Sueans* and *Gothlanders* uſed to burn their Princes and great perſons, is delivered by *Saxo* and *Olaus*: that this was the old *German* practice, is alſo aſſerted by *Tacitus*. And though we are bare in hiſtorical particulars of ſuch Obſequies in this Iſland, or that the *Saxons*, *Fruſes* and *Angles* burnt their dead; yet came they from parts where 'twas of ancient practice, the *Germans* uſing it, from whom they were deſcended. And even in *Ireland* and *Sieſwick*, in *Anglia Cimblica*, Urns with Bones were found not many years before us.

But the *Daniſh* and Northern Nations have raiſed an *Era* or point of Compute from their Cuſtome of Burning their dead; ſome deriving it from *Inguinus*, ſome from *Frobo* the Great, who ordained by Law, that Princes and chief Commanders ſhould be committed unto the Fire, though the common ſort had the common Grave-interment. So *Starbatterus* that Old Heroe was burnt, and *Ringo* royally burnt the Body of *Harald* the King ſlain by him.

What time this Cuſtome generally expired in that Nation, we diſcern no aſſured period; whether it ceaſed before Chriſtianity, or upon their Conversion by *Auſtinus* the Gaul in the time of *Emuloſius* *Plus*, the Son of *Charles* the Great, according to good Computes; or whether it might not be uſed by ſome perſons, while for a hundred and eighty years Paganism and Chriſtianity were promiſcuouſly embraced among them, there is no aſſured concluſion. About which times the *Danes* were buſie in *England*, and particularly infeſted this Countrey: where many Caſtles and ſtrong Holds were built by them, or againſt them, and a great number of Names

and

and Families still derived from them. But since this Custom was probably diffused before their Invasion or Conquest, and the *Romans* confessedly practised the same since their possession of this Island, the most assured account will fall upon the *Romans*, or *Britans Romanized*.

However certain it is that Urns, conceived of no *Roman* Original, are often digged up both in *Norway* and *Denmark*, handsomely described and graphically represented by the learned Physician *Wormius* (p); and in some parts of *Denmark* in no ordinary number, as stands delivered by Authours exactly describing those Countreys (q). And they contained not onely Bones, but many other substances in them, as Knives, pieces of Iron, Brass and Wood; and one of *Norway* a brass gilded Jews-harp.

Nor were they confused or careless in disposing the Noblest sort, while they placed large Stones in circle about the Urns or Bodies which they interred: somewhat answerable unto the Monument of *Rolkrich*-stones in *England* (r); or Sepulchral Monument probably erected by *Rollo*, who after conquered *Normandy*; where 'tis not improbable somewhat might be discovered. Meanwhile to what Nation or person belonged that large Urn found at *Ashbury* (s), containing mighty Bones and a Buckler; what those large Urns found at little *Maffingham* (t); or why the *Anglesea* Urns are placed with their mouths downward; remains yet undiscovered.

^p Olai Wormii Monumenta & Antiquitat. Dan.
^q Adolphus Cyprius, in Annal. Sleswic. urnis adeo abundabat collis, &c.
^r In Oxfordshire. Cambden.
^s In Cheshire. Twinus de rebus Albioniciis.
^t In Norfolk. Hollingshead.

CHAP. III.

Plaistered and whited Sepulchres were anciently affected in cadaverous and corruptive Burials; and the rigid *Jews* were wont to (a) garnish the Sepulchres of the righteous. *Ulysses* in *Hecuba* (b) cared not how meanly he lived, so he might finde a noble Tomb after death. Great Princes affected great Monuments, and the fair and larger Urns contained no vulgar Ashes; which makes that disparity in those which time discovereth among us. The present Urns were not of one Capacity, the largest containing above a Gallon, some not much above half that measure; nor all of one Figure, wherein there is no strict conformity in the same or different Countreys; observable from those represented by *Casalius*, *Bosio*, and others, though all found in *Italy*: while many have Handles, Ears, and long Necks, but most imitate a Circular figure, in a spherical and round composure; whether from any mystery, best duration, or capacity, were but a conjecture. But the common form with Necks was a proper figure, making our last Bed like our first, nor much unlike the Urns of our Nativity, while we lay in the neather part of the earth (c), and in yard vault of our Microcosm. Many Urns are red, these but of a black colour, somewhat smooth, and dully sounding; which beget some doubt whether they were burnt, or onely

^a Matt. 23. 29.
^b Euripides.

^c Plin. 139.

onely baked in Oven or Sun; according to the ancient way in many Bricks, Tiles, Pots, and testaceous works; and as the word *Testa* is properly to be taken, when occurring without addition; and chiefly intended by *Pliny*, when he commendeth Bricks and Tiles of two years old, and to make them in the Spring. Nor onely these concealed pieces, but the open magnificence of Antiquity ran much in the Artifice of Clay. Hereof the House of *Mausolus* was built; thus old *Jupiter* stood in the Capitol; and the *Statua* of *Hercules*, made in the Reign of *Tarquinius Priscus*, was extant in *Pliny's* days. And such as declined Burning or Funeral Urns, affected Coffins of Clay, according to the mode of *Pythagoras*, a way preferred by *Varro*. But the spirit of great ones was above these circumscriptions, affecting Copper, Silver, Gold, and Porphyrie Urns, wherein *Scverus* lay, after a serious view and sentence on that which should contain him (*d*). Some of these Urns were thought to have been silvered over, from sparklings in several Pots with small Tinsel parcells; uncertain whether from the Earth, or the first mixture in them.

Among these Urns we could obtain no good account of their Coverings; onely one seemed arched over with some kinde of Brick-work. Of those found at *Buxton* some were covered with Flints, some in other parts with Tiles; those at *Tarmouth Caſter* were closed with Roman Bricks. And some have proper Earthen Covers adapted and fitted to them. But in the *Homericall* Urn of *Patroclus*, what-ever was the solid Tegument, we finde the immediate Covering to be a purple piece of Silk. And such as had no Covers might have the Earth closely pressed into them; after which disposure were probably some of these, wherein we found the Bones and Althes half mortered unto the Sand and sides of the Urn, and some long roots of Quich or Dogs-grass wreathed about the Bones.

No Lamps, included Liquours, Lacrymatories or Tear-Bottles attended these rural Urns, either as sacred unto the *Manes*, or passionate expressions of their surviving Friends; while with rich Flames and hired Tears they solemnized their Obsequies, and in the most lamented Monuments made one part of their Inscriptions (*e*). Some finde Sepulchral Vessels containing Liquours, which time hath incrassated into Jellies. For beside these Lacrymatories, notable Lamps, with Vessels of Oils and Aromaticall Liquours, attended noble Ossuaries; and some yet retaining a * Vinosity and Spirit in them, which if any have tasted they have far exceeded the Palates of Antiquity. Liquours not to be computed by years of annual Magistrates, but by great Conjunctions and the fatal periods of Kingdoms (*f*). The draughts of Consulary date were but crude unto these, and *Opimian* (*g*) Wine but in the muste unto them.

In sundry Graves and Sepulchres we meet with Rings, Coyns, and Chalices: Ancient Frugality was so severe, that they allowed no Gold to attend the Corps, but onely that which served to fasten their Teeth (*h*). Whether the *Opaline* Stone in this Urn were burnt upon the Finger of the dead,

d Xaphoret
d. Spawer, d. 5
d. 10. 10. 10. 10. 10.
d. 10. 10. 10. 10. 10.

* Cum lacry-
mis posuere.
* Lazius.
* About five
h undred
years. Plato.
* Vinum Opi-
mianum au-
xorum centum.
Petron.
* 12 Tabul.
l. xi. de Jure
sacro. Nève
aurum addito,
est quod auro
dentes vincti
erant, in eum
illo sepelire
& uere se
frange. esto.

dead, or cast into the Fire by some affectionate Friend, it will consist with either Custom. But other incinerable substances were found so fresh, that they could feel no scinge from Fire. These upon view were judged to be Wood, but sinking in water and tried by the fire we found them to be Bone or Ivory. In their hardness and yellow colour they most resembled Box, which in old expressions found the Epithete (i) of *Eternal*, and perhaps in such Conservatories might have passed uncorrupted.

ⁱ Plin. l. 16.
Inter *ξύλα* d-
οὐκ ἀποθνήσκει
Theophrast.
^{*} Silius.

That Bay-leaves were found green in the Tomb of *S. Humbert* (k); after an hundred and fifty years, was looked upon as miraculous. Remarkable it was unto old Spectators, that the Cypress of the Temple of *Diana* lasted so many hundred years. The Wood of the Ark and Olive-rod of *Aaron* were older at the Captivity. But the Cypress of the Ark of *Noah* was the greatest vegetable Antiquity, if *Josephus* were not deceived by some Fragments of it in his days. To omit the Moor-logs and Fir-trees found under ground in many parts of *England*, the undated ruins of Winds, Floods or Earthquakes; and which in *Flanders* still shew from what Quarter they fell, as generally lying in the North-East position (l).

^l Gorop. Be-
canus, in Ni-
loscopio.

But though we found not these pieces to be Wood, according to first apprehension, yet we missed not altogether of some woody substance; for the Bones were not so clearly pick'd, but some Coals were found amongst them. A way to make Wood perpetual, and a fit associate for Metall; whereon was laid the foundation of the great *Ephesian* Temple, and which were made the lasting Tests of old Boundaries and Land-marks. Whilest we look on these, we admire not observations of Coals found fresh after four hundred years (m). In a long-deserted habitation (n) even Egg-shells have been found fresh, not tending to corruption.

^m Of *Byrin-*
gucio, *aceta*
Pyrotechnia.
ⁿ *Ac Elencham*.

In the Monument of King *Childerick*, the iron Reliques were found all rusty and crumbling into pieces. But our little Iron-pins, which fastned the ivory works, held well together, and lost not their Magneticall quality, though wanting a tenacious moisture for the firmer union of parts: although it be hardly drawn into Fusion, yet that metall soon submiteth unto rust and dissolution. In the Brazen pieces we admired not the duration, but the freedom from rust and ill savour upon the hardest attrition; but now exposed unto the piercing Atoms of Air, in the space of a few months they begin to spot and betray their green Entrails. We conceive not these Urns to have descended thus naked as they appear, or to have entered their Graves without the old habit of Flowers. The Urn of *Philopemen* was so laden with Flowers and Ribbands, that it afforded no sight of itself. The rigid *Lycurgus* allowed Olive and Myrtle. The *Athenians* might fairly except against the practice of *Democritus*, to be buried up in Honey, as fearing to imbezzle a great Commodity of their Country, and the best of that kinde in *Europe*. But *Plato* seemed too frugally politick, who allowed no larger Monument then would contain four Heroick verses, and designed the most barren ground for Sepulture.

Though we cannot commend the goodness of that Sepulchral ground which was set at no higher rate than the mean Salary of *Judas*. Though the Earth had confounded the Ashes of these Ossuaries, yet the Bones were so smartly burnt, that some thin Plates of Brass were found half melted among them: whereby we apprehended they were not of the meanest Carcasses, perfunctorily fired, as sometimes in military, and commonly in Pestilence-Burnings; or after the manner of abject Corps huddled forth and carelessly burnt without the *Esquiline* Port at *Rome*: which was an Affront continued upon *Tiberius*, while they but half burnt his Body*, and in the Amphitheater, according to the custome in notable Malefactors: whereas *Nero* seemed not so much to fear his Death, as that his Head should be cut off, and his Body not burnt entire.

Some, finding many fragments of Skulls in these Urns, suspected a mixture of Bones. In none we searched was there cause of such conjecture, though sometimes they declined not that practice. The Ashes of (a) *Domitian* were mingled with those of *Julia*; of *Achilles* with those of *Patroclus*: All Urns contained not single Ashes; without confused Burnings they affectionately compounded their Bones, passionately endeavouring to continue their living Unions. And when distance of death denied such Conjunctions, unsatisfied affections conceived some satisfaction to be neighbours in the Grave, to lie Urn by Urn, and touch but in their names. And many were so curious to continue their living Relations, that they contrived large and Family-Urns, wherein the Ashes of their nearest Friends and Kindred might successively be received (p), at least some parcels thereof, while their collateral memorials lay in minor Vessels about them.

Antiquity held too light thoughts from Objects of Mortality, while some drew provocatives of Mirth from Anatomies (q), and Jugglers showed tricks with Skeletons: when Fiddlers made not so pleasant mirth as Fencers, and men could sit with quiet stomachs while (r) Hanging was plaid before them. Old considerations made few *Memento's* by Skulls and Bones upon their Monuments. In the *Egyptian* Obelisks and Hieroglyphical Figures it is not easie to meet with Bones. The Sepulchral Lamps speak nothing less than Sepulture; and in their literal draughts prove often obscene and antick pieces. Where we finde *D. M.* (s) it is obvious to meet with sacrificing *Patera's* and Vessels of Libation upon old Sepulchral Monuments. In the *Jewish Hypogeum* (t) and subterranean Cell at *Rome* was little observable beside the variety of Lamps, and frequent draughts of the holy Candlestick. In authentick draughts of *Antony* and *Jerome*, we meet with Thigh-bones and Death's-heads: but the cemeterial Cells of ancient Christians and Martyrs were filled with draughts of Scripture-Stories; not declining the Flourishes of Cypress, Palms and Olive, and the myrrical Figures of Peacocks, Doves and Cocks; but iterately affecting the Pourtraicts of *Enoch*, *Lazarus*, *Jonas*, and the Vision of *Ezekiel*, as hopefull

* Sueton. in
vita Tib. Grin
Amphitheatro
seminubila-
dum. Not. Ca-
samb.

° Sueton. in
vita Domitian.
¶ So the most
learned and
worthy Mr.
M. Casaubon
upon Antoni-
nus.

° Sic erimus
curati, &c.
Ergo dum vi-
vamus, vivamus.

° Alibi vi-
deri. A barba-
rous Pastime
at Feasts,
when men
stood upon a
rolling Globe,
with their
Necks in a
Rope, and a
Knife in their
hands, ready
to cut it when
the Stone was
rolled away,
wherein if
they failed,
they lost their
lives, to the
Laughter of
their Specta-
tors. Athe-
neus.

° Diis Mani-
bus.

° Bosio.

hopefull draughts, and hinting imagery of the Resurrection, which is the life of the Grave, and sweetens our habitations in the Land of Moles and Pismires.

Gentile Inscriptions precisely delivered the extent of mens Lives, seldom the manner of their Deaths, which History it self so often leaves obscure in the Records of memorable persons. There is scarce any Philosopher but dies twice or thrice in *Laertius*; nor almost any Life without two or three Deaths in *Plutarch*: which makes the tragical Ends of noble Persons more favourably resented by compassionate Readers, who finde some relief in the Election of such differences.

The certainty of Death is attended with uncertainties in Time, Manner, Places. The variety of Monuments hath often obscured true Graves, and Cenotaphs confounded Sepulchres. For beside their real Tombs, many have found honorary and empty Sepulchres. The variety of *Homer's* Monuments made him of various Countries. *Euripides* (v) had his Tomb in *Africa*, but his Sepulture in *Macedonia*. And *Severus* (x) found his real Sepulchre in *Rome*, but his empty Grave in *Gallia*.

He that lay in a golden Urn (y) eminently above the Earth was not like to finde the quiet of these Bones. Many of these Urns were broke by a vulgar discoverer in hope of inclosed Treasure. The Ashes of *Marcellus* (z) were lost above-ground, upon the like account. Where Profit hath prompted, no Age hath wanted such Miners. For which the most barbarous Expilators found the most civil Rhetorick. Gold once out of the Earth is no more due unto it; what was unreasonably committed to the ground is reasonably resumed from it. Let Monuments and rich Fabricks, not Riches, adorn mens Ashes. The Commerce of the living is not to be transferred unto the dead. It is not injustice to take that which none complains to lose, and no man is wronged where no man is Possessor.

What virtue yet sleeps in this *Terra flammata* and aged Cinders, were petty Magick to experiment. These crumbling Reliques and long-fired particles superannuate such expectations. Bones, Hairs, Nails and Teeth of the dead were the treasures of old Sorcerers. In vain we revive such practices. Present Superstition too wildly perpetuates the folly of our Fore-fathers, wherein unto (a) old Observation this Island was so compleat, that it might have instructed *Perseus*.

Plato's Historian of the other world lies twelve days incorrupted, while his Soul was viewing the large Rations of the Dead. How to keep the Corps seven days from Corruption by Anointing and Washing, without Exaggeration, were an hazardous piece of art in our choicest practice. How they made distinct Separation of Bones and Ashes from fiery admixture, hath found no historical solution; though they seemed to make a distinct Collection, and overlooked not *Pyrrhus* his Toe. Some provision they might make by fictile Vessels, Coverings, Tiles, or flat Stones, upon and about the Body; and in the same Field; nor far from these Urns, many

Stones

* *Pausan. in Atticis.*

* *Lamprid. in vit. Alexand. Severi.*

* *Trajanus.*

Dion.

* *Plut. in vit. Marcelli.*

The Commission of the Gothic King *Totodoric* for finding out Sepulchral Treasure, *Cassiodor.*

Var. l. 4.

* *Britannia hodie eam, at- tonse celebrat- iantis ceremoniis, ut dedisse Perseus videtur passit. Plin. l. 29.*

Stories were found under ground: as also by carefull separation of extraneous matter, composing and raking up the burnt Bones with Forks, observable in that notable Lump of *Galvanus Martianus* (b), who had the sight of that *Vas ustulatum* or Vessel wherein they burnt the dead, found in the *Esquiline* Field at *Rome*: which might have afforded clearer solution. But their insatisfaction herein begat that remarkable invention in the Funeral Pyres of some Princes, by incombustible Sheets made with a texture of *Asbestos*, incremable Flax, or Salamander's wool, which preserved their Bones and Ashes (c) incommixed.

How the bulk of a man should sink into so few pounds of Bones and Ashes may seem strange unto any who considers not its Constitution, and how slender a mass will remain, upon an open and urging Fire, of the carnal composition. Even Bones themselves reduced into Ashes do abate a notable proportion; and, consisting much of a volatile Salt, when that is fired out, make a light kinde of Cinders: although their bulk be disproportionate to their weight; when the heavy principle of Salt is fired out, and the Earth almost onely remaineth; observable in Sallow, which makes more Ashes then Oak, and discovers the common Fraud of selling Ashes by measure, and not by ponderation.

Some Bones make best Skeletons (d), some Bodies quick and speediest Ashes. Who would expect a quick flame from *Hydropical Heraclicus*? The poisoned Souldier, when his Belly brake, put out two Pyres, in *Platarch* (e). But in the Plague of *Athen* (f) one private Pyre served two or three Intruders; and the *Saracens*, burnt in large heaps by the King of *Castile* (g) shewed how little Fewel sufficeth. Though the Funeral Pyre of *Patroclus* took up an hundred foot (h), a piece of an old Boat burnt *Pompey*. And if the burthen of *Isaac* were sufficient for an Holocaust, a man may carry his own Pyre.

From Animals are drawn good burning Lights, and good medicines (i) against Burning. Though the seminal humour seems of a contrary nature to Fire, yet the Body compleated proves a combustible lump, wherein Fire findes flame even from Bones, and some fewel almost from all parts: though the (k) Metropolis of Humidity seems least disposed to it, which might render the Skulls of these Urns less burned then other Bones. But all flies or sinks before fire almost in all Bodies: When the common Ligament is dissolved, the attenuable parts ascend, the rest subside in Coal, Calx, or Ashes.

To burn the Bones of the King of (l) *Edom* for Lime, seems no irrational Ferity: But to drink of the Ashes of dead Relations (m), a passionate Prodigality. He that hath the Ashes of his Friend hath an everlasting Treasure. Where Fire taketh leave, Corruption slowly enters. In Bones well burnt, Fire makes a Wall against it self; experimented in Copels and Tests of Metalls, which consist of such ingredients. What the Sun compoundeth, Fire analyseth, not transmuteth. That devouring Agent leaves almost always a morsel for the Earth, whereof all things are but a Colony; and which, if

^b Topographia
Romae. ex
Martiano.
Erat & vas
ustulatum ap-
pellatum, quod
in eo cadavera
comburentur.
Cap. de Cam-
po Esquilino.

^c To be seen
in Liect. de
reconclitis ve-
terum lucer-
nis.

^d Old Bones,
according to
Lysen.
Those of
young per-
sons not rail
nor fat, ac-
cording to
Calambus.

^e In vita
Græc.

^f Thucydides.

^g Laurent.
Valla.

^h *Exemplum*
in d. & in d.

ⁱ Speran. Alb.
ovar.

^k The Brain.
Hippocrates.

^l Amos 2. 1.

^m As *Artemi-
sia* of her
Husband
Manfolus.

time permits, the Mother-Element will have in their primitive mass again.

He that looks for Urns and old Sepulchral Reliques, must not seek them in the Ruines of Temples, where no Religion anciently placed them. These were found in a Field, according to ancient Custom, in noble or private Burial; the old practice of the *Canaanites*, the Family of *Abraham*, and the Burying-place of *Josua*, in the Borders of his possessions: and also agreeable unto *Roman* practice to bury by High-ways, whereby their Monuments were under eye, Memorials of themselves, and *Memorials* of Mortality unto living Passengers; whom the Epitaphs of Great ones were fain to beg to stay and look upon them. A language though sometimes used, not so proper in Church-Inscriptions (*n*). The sensible Rhetorick of the dead to Exemplarity of good life first admitted the Bones of pious men and Martyrs within Church-walls, which in succeeding Ages crept into promiscuous practice; while *Constantine* was peculiarly favoured to be admitted unto the Church-Porch, and the first thus buried in *England* was in the days of *Cuthred*.

Christians dispute how their Bodies should lie in the Grave. In Urn-Interment they clearly escaped this Controversie. Though we decline the Religious consideration, yet in coemeterial and narrower Burying-places, to avoid confusion and cross position, a certain posture were to be admitted; which even Pagan civility observed. The *Persians* lay North and South; the *Megareans* and *Phoenicians* placed their Heads to the East; the *Athenians*, some think, towards the West, which Christians still retain. And *Beda* will have it to be the posture of our Saviour. That he was crucified with his face towards the West, we will not contend with Tradition, and probable account: But we applaud not the hand of the Painter, in exalting his Cross so high above those on either side; since hereof we finde no authentick account in History, and even the Crosses found by *Helena* pretend no such distinction from longitude or dimension.

To be knav'd out of our Graves, to have our Skulls made Drinking-bowls and our Bones turned into Pipes, to delight and sport our Enemies, are Tragical Abominations, escaped in burning Burials.

Urnal Interments and burnt Reliques lie not in fear of Worms, or to be an Heritage for Serpents: In carnal Sepulture Corruptions seem peculiar unto parts, and some speak of Snakes out of the Spinal Marrow. But while we suppose common Worms in Graves, 'tis not easie to finde any there; few in Church-yards above a foot deep, fewer or none in Churches, though in fresh-decayed Bodies. Teeth, Bones and Hair give the most lasting defiance to Corruption. In an Hydropical Body ten years buried in a Church-yard we met with a fat concretion, where the Nitre of the Earth and the salt and lixivious Liquour of the Body had coagulated large lumps of Fat into the consistence of the hardest Castle-soap; whereof part remaineth with us. After a Battel with the *Persians*, the *Roman* Corps decayed in few days, while the *Persian* Bodies remained dry

n Siste, vi.
ator.

Kirckman-
nus de Funer.

• Of *Thomas* Marquess of *Dorset*, whose Body being buried 1530, was 1608 upon the cutting open of the Cerecloth found perfect, and nothing corrupted, the Flesh not hardened, but in colour, proportion and softness like an ordinary Corps newly to be interred. *Rurdon's Description of Leicestershire.*

• In his Map of *Russia*.

• The Poet *Dante*, in his view of Purgatory, found

Gluttons so meagre and extenuated, that he conceited them to have been in the Siege of *Jerusalem*, and that it was easie to have discovered *Homo* or *Omo* in their Faces: *M* being made by the two lines of their Cheeks, arching over the Eye-brows to the Nose, and their sunk eyes making *O* *O*, which makes up *Omo*. *Parlan gliocchiate, anella senza gemme, Che nel viso de gli huomini legge huomo; B:n ha uia quivi conosciuto lemme.*

and uncorrupted. Bodies in the same ground do not uniformly dissolve, nor Bones equally moulder; whereof in the opprobrious Disease we expect no long duration. The Body of the Marquess of *Dorset* seemed sound and handsomely Cerecloth'd, that after seventy eight years was found uncorrupted (o). Common Tombs preserve not beyond Powder: A firmer consistence and compage of parts might be expected from Arefaction, deep Burial, or Charcoal. The greatest Antiquities of mortal Bodies may remain in petrified Bones; whereof, though we take not in the Pillar of *Lot's* wife, or Metamorphosis of *Ortelius* (p), some may be older then Pyramids, in the petrified Reliques of the general Inundation. When *Alexander* opened the Tomb of *Cyrus*, the remaining Bones discovered his proportion; whereof Urnal Fragments afford but a bad conjecture, and have this disadvantage of Grave-Interrments, that they leave us ignorant of most personal discoveries. For since Bones afford not onely Rectitude and Stability, but Figure, unto the Body; it is no impossible Physiognomy to conjecture at fleshly Appendences, and after what shape the Muscles and Carnous parts might hang in their full consistences. A full-spread *Cariola* shaws a well-shaped Horse behind; handsome-formed Skulls give some Analogy of Flesh-resemblance; a critical view of Bones makes a good distinction of Sexes. Even Colour is not beyond conjecture; since it is hard to be deceived in the distinction of *Negro's* Skulls. (q) *Dante's* Characters are to be found in Skulls as well as Faces. *Hercules* is not onely known by his Foot: Other parts make out their proportions, and inferences upon whole or parts. And since the dimensions of the Head measure the whole Body, and the Figure thereof gives conjecture of the principal Faculties; Physiognomy out-lives our selves, and ends not in our Graves.

Severe Contemplators, observing these lasting Reliques, may think them good Monuments of persons past, little advantage to future beings; and considering that Power which subdueth all things unto it self, that can resume the scattered Atomes, or identifie out of any thing, conceive it superfluous to expect a Resurrection out of Reliques. But the Soul subsisting, other matter clothed with due accidents may salve the Individuality. Yet the Saints, we observe, arose from Graves and Monuments about the holy City. Some think the ancient Patriarchs so earnestly desired to lay their Bones in *Canaan*, as hoping to make a part of that Resurrection, and though thirty miles from Mount *Calvary*, at least to lie in that Region which should produce the first-fruits of the dead. And if, according to learned conjecture, the Bodies of men shall rise where their greatest Reliques,

liques remain, many are not like to erre in the Topography of their Resurrection, though their Bones or Bodies be after translated by Angels into the field of *Ezekiel's* Vision, or, as some will order it, into the Valley of Judgement, or *Jehosaphat*. Tirin. in E-
zek.

C H A P. IV.

Christians have handsomely glossed the deformity of Death, by careful consideration of the Body, and civil Rites, which take off brutal terminations: and though they conceived all repairable by a Resurrection, cast not off all care of Interrment. And since the Ashes of Sacrifices burnt upon the Altar of God were carefully carried out by the Priests, and deposited in a clean field; since they acknowledged their Bodies to be the Lodging of *Christ* and Temples of the Holy Ghost; they devolved not all upon the sufficiency of Soul-existence: and therefore with long Services and full Solemnities concluded their last Exequies, wherein (a) to all distinctions the Greek Devotion seems most pathetically ceremonious.

Christian invention hath chiefly driven at Rites which speak hopes of another life, and hints of a Resurrection. And if the ancient Gentiles held not the Immortality of their better part, and some subsistence after Death; in several Rites, Customs, actions and expressions, they contradicted their own Opinions: wherein *Democritus* went high, even to the thought of a Resurrection (b), as is scoffingly recorded by *Pliny*. What can be more express then the expression of *Phocylides* (c)? Or who would expect from *Lucretius* (d) a sentence of *Ecclesiastes*? Before *Plato* could speak, the Soul had wings in *Homer*, which fell not, but flew out of the Body into the mansions of the dead: he also observed that handsome distinction of *Demas* and *Soma*, for the Body conjoyned to the Soul and the Body separated from it. *Lucian* spoke much truth in jest, when he said, that part of *Hercules* which proceeded from *Alcmena* perished, that from *Jupiter* remained immortal. Thus (e) *Socrates* was content that his Friends should bury his Body, so they would not think they buried *Socrates*; and regarding onely his immortal part, was indifferent to be burnt or buried. From such considerations *Diogenes* might contemn Sepulture, and, being satisfied that the Soul could not perish, grow careless of corporal Interrment. The *Stoicks*, who thought the Souls of wise men had their habitation about the Moon, might make slight account of subterraneous deposition: whereas the *Pythagoreans* and transcorporating Philosophers, who were to be often buried, held great care of their Interrment. And the *Platonicks* rejected not a due care of the Grave, though they put their Ashes to unreasonable expectations in their tedious term of Return and long-set Revolution.

^a Rituale
Græcum operâ
J. Goar, in
officio Ex-
equiarum.

^b Similis re-
viviscendi
promissa De-
mocrito vani-
tas, qui non
revixit ipse.
Quæ (ma-
lum!) ista de-
mentia est, in-
veniri vitam
mortis? Plin.
l. 7. c. 55.

^c Καὶ οὐκ ἐστὶν
ἐν αὐτῷ οὐδὲν
ἐκ τῆς ψυχῆς
ἐκ τῆς αἰσθη-
τικῆς, ἀλλὰ
καὶ τῆς νοερῆς
ἐκείνης.

^d Cedit enim
vetro de terra
quod fuit ante
in terram,
&c. *Lucret.*

^e Plato in
Men.

Men have lost their Reason in nothing so much as their Religion, wherein Stones and Clouts make Martyrs; and since the Religion of one seems Madness unto another, to afford an account or rational of old Rites requires no rigid Reader. That they kindled the Pyre averſely, or turning their face from it, was an handſom Symbole of unwilling Miniſtration. That they waſhed their Bones with Wine and Milk; that the Mother wrapt them in Linen, and dried them in her Boſome, the firſt foſtering part and place of their Nouriſhment; that they opened their eyes towards Heaven before they kindled the Fire, as the place of their hopes or original; were no improper Ceremonies. Their laſt Valediction (f) thrice uttered by the Attendants was alſo very ſolemn, and ſomewhat answered by Chriſtians, who thought it too little, if they threw not the earth thrice upon the interred Body. That in ſtrewing their Tombs the Romans affected the Roſe, the Greeks *Amaranthus* and Myrtle; that the Funeral Pyre conſiſted of ſweet ſewel, Cypreſs, Firre, Larix, Yew, and Trees perpetually verdant; ſay ſilent expreſſions of their ſurviving Hopes: wherein Chriſtians, which deck their Coffins with Bays, have found a more elegant Embleme. For that Tree, ſeeming dead, will reſtore it ſelf from the Root, and its dry and exſuccous Leaves reſume their verdure again; which, if we miſtake not, we have alſo obſerved in Furze. Whether the planting of Yew in Church-yards hold not its original from ancient Funeral-Rites, or as an Embleme of Reſurrection from its perpetual Verdure, may alſo admit conjecture.

They made uſe of Muſick to excite or quiet the Affections of their Friends, according to different Harmonies. But the ſecret and ſymbolical hint was the Harmonical nature of the Soul, which delivered from the Body went again to enjoy the primitive Harmony of Heaven, from whence it firſt deſcended; which, according to its progreſs traced by Antiquity, came down by *Cancer*, and aſcended by *Capricornus*.

They burnt not Children before their Teeth appeared, as apprehending their Bodies too tender a morſel for Fire, and that their griſtly Bones would ſcarce leave ſeparable Reliques after the pyral Combution. That they kindled not Fire in their houſes for ſome days after, was a ſtrict memorial of the late afflicting Fire. And mourning without hope, they had an happy fraud againſt exceſſive Lamentation, by a common opinion, that deep Sorrows diſturbed their Ghoſts (g).

That they buried their dead on their Backs, or in a ſupine poſition, ſeems agreeable unto profound Sleep and common poſture of dying, contrary to the moſt natural way of Birth; nor unlike our pendulous poſture in the doubtful ſtate of the Womb. *Diogenes* was ſingular, who preferred a prone ſituation in the Grave; and ſome Chriſtians (h) like neither, who declined the figure of Reſt, and made choice of an erect poſture.

That they carried them out of the world with their Feet forward, was not inconſonant unto Reaſon; as contrary unto the native poſture of Man,

* Vale, vale,
vate, nos te
ordine quo
Natura per-
mittet ſeque-
mini.

* Te maas
ad lecti meos.

* Ruſſianus,
Ec.

Man, and his production first into it; and also agreeable unto their Opinions, while they bid adieu unto the world, not to look again upon it: whereas *Mahometans*, who think to return to a delightful life again, are carried forth with their Heads forward, and looking towards their houses.

They closed their Eyes, as parts which first die, or first discover the sad effects of Death. But their iterated Clamations to excitate their dying or dead Friends, or revoke them unto life again, was a vanity of Affection; as not presumably ignorant of the critical Tests of Death by apposition of Feathers, Glasses, and reflexion of Figures, which dead Eyes represent not, which how-ever not strictly verifiable in fresh and warm Cadavers, could hardly elude the Test in Corps of four or five days.

That they sucked in the last Breath of their expiring Friends, was surely a practice of no medical Institution, but a loose opinion that the Soul passed out that way; and a fondness of Affection from some * *Pythagorical* foundation, that the Spirit of one Body passed into another; which they wished might be their own.

* Francesco Perucci, Pompe funerals.

That they poured Oyl upon the Pyre, was a tolerable practice, while the intention rested in facilitating the Ascension: But to place good Omens in the quick and speedy Burning, to sacrifice unto the Winds for a dispatch in this office, was a low form of Superstition.

The Archimime or Jester attending the Funeral Train, and imitating the speeches, gesture and manners of the deceased, was too light for such Solemnities, contradicting their funeral Orations, and dolefull Rites of the Grave.

That they buried a piece of Money with them, as a Fee of the *Elysian* Ferryman, was a practice full of folly. But the ancient custome of placing Coyns in considerable Urns, and the present practice of burying Medals in the noble Foundations of *Europe*, are laudable ways of Historical discoveries in Actions, Persons, Chronologies; and posterity will applaud them.

We examine not the old Laws of Sepulture, exempting certain persons from Burial or Burning: But hereby we apprehend that these were not the Bones of persons Planet-struck or burnt with fire from Heaven; no Reliques of Traitors to their Countrey, Self-killers, or Sacrilegious malefactors; persons in old apprehension unworthy of the Earth, condemned unto the *Tartarus* of Hell, and bottomless pit of *Pluto*, from whence there was no redemption.

Nor were onely many Customes questionable in order to their Obsequies, but also sundry Practices, Fictions, and Conceptions, discordant or obscure, of their state and future beings. Whether unto eight or ten Bodies of Men to adde one of a Woman, as being more inflammable, and unanimously constituted for the better pyral Combustion, were any rational

practice; or whether the complaint of *Periander's* Wife be tolerable, that wanting her Funeral Burning she suffered intolerable cold in Hell, according to the constitution of the Infernal house of *Pluto*, wherein Cold makes a great part of their Tortures; it cannot pass without some question.

Why the Female-Ghosts appear unto *Ulysses* before the Heroes and masculine spirits; why the *Psyche* or Soul of *Tiresias* is of the masculine gender, who being blinde on Earth sees more then all the rest in Hell; why the Funeral Suppers consisted of Eggs, Beans, Smallage and Lettuce, since the dead are made to eat *Asphodels* about the *Elysian* meadows; why, since there is no Sacrifice acceptable, nor any Propitiation for the Covenant of the Grave, men set up the Deity of *Morta*, and fruitlessly adored Divinities without Ears; it cannot escape some doubt.

The dead seem all alive in the humane *Hades* of *Homer*; yet cannot they speak, prophesie, or know the living, except they drink Bloud, wherein is the Life of man. And therefore the Souls of *Penelope's* Paramours conducted by *Mercury* chirped like Bats, and those which followed *Hercules* made a noise but like a flock of Birds.

The departed Spirits know things past and to come, yet are ignorant of things present. *Agamemnon* foretells what should happen unto *Ulysses*, yet ignorantly enquires what is become of his own Son. The Ghosts are afraid of Swords in *Homer*; yet *Sibylla* tells *Aeneas* in *Virgil*, the thin habit of Spirits was beyond the force of Weapons. The Spirits put off their Malice with their Bodies, and *Cesar* and *Pompey* accord in *Latine* Hell; yet *Ajax* in *Homer* endures not a Conference with *Ulysses*. And *Deiphobus* appears all mangled in *Virgil's* Ghosts, yet we meet with perfect Shadows among the wounded Ghosts of *Homer*.

Since *Charon* in *Lucian* applauds his condition among the dead, whether is it handsomely said of *Achilles*, that living contemner of Death, that he had rather be a Plowman's servant then Emperour of the dead? How is *Hercules* his Soul in Hell, and yet in Heaven, and *Julius* his Soul in a Star, yet seen by *Aeneas* in Hell? except the Ghosts were but Images and Shadows of the Soul, received in higher mansions, according to the ancient division of Body, Soul, and Image or *Simulacrum* of them both. The particulars of future Beings must needs be dark unto ancient Theories, which Christian Philosophy yet determines but in a Cloud of Opinions. A Dialogue between two Infants in the womb concerning the state of this world might handsomely illustrate our ignorance of the next, whereof methinks we yet discourse in *Plato's* Den, and are but Embryon Philosophers.

Pythagoras escapes in the fabulous Hell of *Dante* (i) among that swarm of Philosophers, wherein whilest we meet with *Plato* and *Socrates*, *Cato* is to be found in no lower place then Purgatory. Among all the set,

Epicurus

Epicurus is most considerable, whom men make honest without an *Elysium*, who contemned life without encouragement of Immortality, and making nothing after Death, yet made nothing of the King of terrors.

Were the Happiness of the next World as closely apprehended as the Felicities of this, it were a Martyrdome to live; and unto such as consider none hereafter, it must be more then Death to die: which makes us amazed at those Audacities that durst be Nothing, and return into their Chaos again. Certainly such spirits as could contemn Death when they expected no better Being after, would have scorned to live had they known any. And therefore we applaud not the judgement of *Machiavel*, that Christianity makes men Cowards, or that with the confidence of but half dying, the despised Vertues of Patience and Humility have abased the spirits of men, which Pagan Principles exalted; but rather it hath regulated the wildness of Audacities in the attempts, grounds, and eternal sequels of Death, wherein men of the boldest spirits are often prodigiously temerarious. Nor can we extenuate the Valour of ancient Martyrs, who contemned Death in the uncomfortable scene of their lives, and in their decrepit Martyrdomes did probably lose not many months of their days, or parted with Life when it was scarce worth the living. For (beside that long time past holds no consideration unto a slender time to come) they had no small disadvantage from the constitution of Old age, which naturally makes men fearfull, and complexionally superannuated from the bold and couragious thoughts of Youth and fervent years. But the contempt of Death from corporal animosity promoteth not our Felicity. They may sit in the *Orchestra* and noblest Seats of Heaven, who have held up shaking hands in the Fire, and humanely contended for Glory.

Meanwhile *Epicurus* lies deep in *Dante's* Hell, wherein we meet with Tombs enclosing Souls which denied their Immortalities. But whether the vertuous Heathen, who lived better then he spake, or erring in the Principles of himself, yet lived above Philosophers of more specious Maxims, lie so deep as he is placed, at least so low as not to rise against Christians, who, believing or knowing that Truth, have lastingly denied it in their practice and conversation, were a Quere too sad to insist on.

But all or most apprehensions rested in Opinions of some future Being, which ignorantly or coldly believed beget those perverted Conceptions, Ceremonies, Sayings, which Christians pity or laugh at. Happy are they which live not in that disadvantage of time, when men could say little for Futurity but from Reason; whereby the noblest minds felt often upon doubtful Deaths and melancholick Dissolutions. With these hopes *Socrates* warmed his doubtful spirits against that cold Potion; and *Cato*, before he durst give the fatal stroak, spent part of the night in reading the Immortality of *Plato*, thereby confirming his wavering hand unto the animosity of that attempt.

It is the heaviest stone that Melancholy can throw at a man, to tell him he is at the end of his Nature; or that there is no farther State to come, unto which this seems progression, and otherwise made in vain. Without this accomplishment the natural expectation and desire of such a State were but a fallacy in nature: unsatisfied Considerators would quarrel the justice of their Constitutions, and rest content that *Adam* had fallen lower, whereby, by knowing no other Original and deeper Ignorance of themselves, they might have enjoyed the Happiness of inferiour Creatures; who in tranquillity possess their Constitutions, as having not the apprehension to deplore their own Natures; and being framed below the circumference of these Hopes, or cognition of better being, the Wisdom of God hath necessitated their contentment. But the superiour ingredient and obscured part of our selves, whereunto all present Felicities afford no resting contentment, will be able at last to tell us we are more than our present selves, and evacuate such Hopes in the fruition of their own Accomplishments.

CHAP. V.

NOW since these dead Bones have already out-lasted the living ones of *Methuselah*, and in a yard under Ground and thin walls of Clay out-worn all the strong and specious Buildings above it, and quietly rested under the Drums and Tramlings of three Conquests; what Prince can promise such diuturnity unto his Reliques, or might not gladly say,

* Tibullus.

* *Sic ego componi versus in ossa velim?*

Time, which antiquates Antiquities, and hath an Art to make Dust of all things, hath yet spared these minor Monuments. In vain we hope to be known by open and visible Conservatories, when to be unknown was the means of their Continuation, and obscurity their Protection. If they died by violent hands, and were thrust into their Urns, these Bones became considerable, and some old Philosophers would honour (a) them, whose Souls they conceived most pure, which were thus snatched from their Bodies, and to retain a stronger propension unto them; whereas they weariedly left a languishing Corps, and with faint desires of Re-union. If they fell by long and aged decay, yet wrapt up in the bundle of Time they fell into indistinction, and made but one blot with Infants. If we begin to die when we live, and long life be but a prolongation of death, our Life is a sad composition; we live with Death, and die not in a moment. How many Pulses made up the life of *Methuselah*, were work for *Archimedes*:
Common

* *Oracula
Chaldaica
cum Scholiis
Pselii &
Plethonis.
Big. Aris. Aris.
cum. Juxta
quodammodo.
P's corpus
relinquantium
anima purissi-*

Common Counters sum up the life of *Moses* his name (b). Our days become considerable like petty sums by minute accumulations; where numerous Fractions make up but small round Numbers, and our days of a Span long make not one little Finger (c).

If the nearness of our last necessity brought a nearer conformity unto it, there were a happiness in Hoary hairs, and no calamity in Half senses. But the long habit of living indisposeth us for dying; when Avarice makes us the sport of Death; when *David* grew politicly Cruel, and *Solomon* could hardly be said to be the Wisest of men. But many are too early old, and before the date of age. Adversity stretcheth our days, Misery makes * *Alemana's* nights, and Time hath no wings unto it. But the most tedious being is that which can unwish it self, content to be nothing, or never to have been, which was beyond the Male-content of *Job*, who cursed not the day of his Life, but his Nativity; content to have so far been, as to have a title to future being; although he had lived here but in an hidden state of life, and as it were an Abortion.

What Song the *Sirens* sang, or what name *Achilles* assumed when he hid himself among Women, though puzzling Questions, are not beyond all conjecture. What time the persons of these Ossuaries entered the * famous Nations of the dead, and slept with Princes and Counsellors, might admit a wide Solution. But who were the proprietaries of these Bones, or what Bodies these Ashes made up, were a question above Antiquarism, not to be resolved by man, nor easily perhaps by Spirits, except we consult the Provincial Guardians, or Tutelary Observators. Had they made as good provision for their Names as they have done for their Reliques, they had not so grossly erred in the art of Perpetuation. But to subsist in Bones, and be but pyramidally extant, is a fallacy in Duration. Vain Ashes, which, in the oblivion of Names, Persons, Times and Sexes, have found unto themselves a fruitless Continuation, and onely arise unto late Posterity as Emblems of mortal Vanities, Antidotes against Pride, Vain-glory, and madding Vices! Pagan Vain-glories, which thought the World might last for ever, had encouragement for Ambition, and finding no *Atropos* unto the immortality of their Names, were never damp't with the necessity of Oblivion. Even old Ambitions had the advantage of ours in the attempts of their Vain-glories, who acting early, and before the probable Meridian of Time, have by this time found great accomplishment of their Designs, whereby the ancient Heroes have already out-lasted their Monuments and Mechanical Preservations. But in this latter Scene of Time we cannot expect such Mummies unto our Memories, when Ambition may fear the Prophecie of *Elias* (e); and *Charles* the fifth can never hope to live within two *Methuselah's* of *Hector* (f).

thousand years. * *Hector's* fame lasting above two lives of *Methuselah* before that famous Prince was extant.

^b In the Psalm of *Moses*.

* According to the ancient Arithmetick of the Hand, wherein the little Finger of the right Hand contracted signified an Hundred.

Pierius in Hieroglyph.

* One night as long as three.

The puzzling Questions or *Tiberius* unto Grammarians. *Marcell. Donatus* in *Suet.*

* *Κλυταίφστης*, *Hom.* *Job.*

* That the world may last but six

And therefore restless inquietude for the diuturnity of our Memories

E

unto

unto present considerations seems a Vanity almost out of date, and a superannuated piece of Folly. We cannot hope to live so long in our names as some have done in their persons: one Face of *Janus* holds no proportion to the other. 'Tis too late to be Ambitious. The great Mutations of the World are acted, or time may be too short for our Designs." To extend our Memories by Monuments, whose death we daily pray for, and whose duration we cannot hope without injury to our expectations in the advent of the last Day, were a contradiction to our Beliefs. We, whose Generations are ordained in this setting part of Time, are providentially taken off from such imaginations; and, being necessitated to eye the remaining particle of Futurity, are naturally constituted unto thoughts of the next World, and cannot excusably decline the consideration of that Duration which maketh Pyramids Pillars of snow, and all that's past a Moment.

Circles and Right lines limit and close all Bodies, and the mortal right-lined Circle (*g*) must conclude and shut up all. There is no Antidote against the *Opium* of Time, which temporally considereth all things. Our Fathers finde their Graves in our short Memories, and sadly tell us how we may be buried in our Survivors. Grave-stones tell truth, scarce forty years (*h*). Generations pass while some Trees stand, and old Families last not three Oaks. To be read by bare Inscriptions, like many in *Gruter* (*i*), to hope for Eternity by *Ænigmatical* Epithets or first letters of our Names, to be studied by Antiquaries who we were, and have new Names given us like many of the Mummies, are cold Consolations unto the Students of Perpetuity, even by everlasting Languages.

To be content that Times to come should onely know there was such a man, not caring whether they knew more of him, was a frigid Ambition in *Cardan* (*k*), disparaging his horoscopol inclination and judgement of himself. Who cares to subsist like *Hippocrates's* Patients, or *Achilles's* Horses in *Homer*, under naked Nominations, without Deserts and noble acts, which are the balsame of our Memories, the *Enictechia* and Soul of our Subsistences. To be nameless in worthy deed exceeds an infamous History. The *Canaanitish* woman lives more happily without a name, then *Herodias* with one. And who had not rather have been the good Thief, then *Pilate*?

But the iniquity of Oblivion blindly scattereth her Poppy, and deals with the Memory of men without distinction to merit of Perpetuity. Who can but pity the Founder of the Pyramids? *Herostatus* lives that burnt the Temple of *Diana*; he is almost lost that built it. Time hath spared the Epitaph of *Adrian's* Horse, confounded that of himself. In vain we compute our Felicities by the advantage of our good Names, since bad have equal durations; and *Thersites* is like to live as long as *Agamemnon*, without the favour of the everlasting Register. Who knows whether the best of men be known? or whether there be not more remarkable persons forgot, then any that stand remembered in the known account.

* The character of Death.

* Old ones being taken up, and other Bodies laid under them.
* *Gruteri Inscriptiones antiquæ.*

* *Cuperem nolum esse quod sim, non opto ut sciatur qualis sim.*
Card. in vita propria.

account of Time? The first man had been as unknown as the last, and *Methuselah's* long life had been his only Chronicle.

Oblivion is not to be hired: The greater part must be content to be as though they had not been, to be found in the Register of God, not in the Record of Man. Twenty seven names make up the first Story, and the recorded names ever since contain not one living Century. The number of the dead long exceedeth all that shall live. The Night of Time far surpasseth the Day, and who knows when was the *Æquinox*? Every hour adds unto that current Arithmetick; which scarce stands one moment. And since Death must be the *Lucina* of Life, and even Pagans could doubt whether thus to live were to die; since our longest Sun sets at right descensions, and makes but Winter Arches, and therefore it cannot be long before we lie down in Darkness, and have our light in Ashes; since the Brother of Death daily haunts us with dying *Memento's*, and Time, that grows old it self, bids us hope no long Duration: Diuturnity is a Dream and folly of expectation.

Darkness and Light divide the course of Time, and Oblivion shares with Memory a great part even of our living Beings; we slightly remember our Felicities, and the smartest strokes of Affliction leave but short smart upon us. Sense endureth no extremities, and Sorrows destroy us or themselves. To weep into Stones are Fables. Afflictions induce callosities, Miseries are slippery, or fall like Snow upon us, which notwithstanding is no Stupiditie. To be ignorant of evils to come, and forgetfull of evils past, is mercifull provision in Nature, whereby we digest the mixture of our few and evil days, and our delivered Senses not relapsing into cutting remembrances, our Sorrows are not kept raw by the edge of repetitions. A great part of Antiquity contented their hopes of subsistency with a Transmigration of their Souls. A good way to continue their Memories, while having the advantage of plural successions, they could not but act something remarkable in such variety of Beings, and enjoying the same of their passed selves, make accumulation of glory unto their last Durations. Others, rather then be lost in the uncomfortable night of Nothing, were content to recede into the common Being, and make one particle of the publick Soul of all things, which was no more then to return into their unknown and divine Original again. *Agyptian* ingenuity was more unsatisfied, contriving their Bodies in sweet Consistences to attend the return of their Souls. But all was vanity, feeding * the winde, and folly. The *Agyptian* Mummies, which *Cambyses* or Time hath spared, Avarice now consumeth. Mummie is become Merchandise, *Mizraim* cures Wounds, and *Pharaoh* is sold for Balsams.

In vain do Individuals hope for Immortality, or any patent from Oblivion, in preservations below the Moon: Men have been deceived even in their flatteries above the Sun, and studied conceits to perpetuate their names in Heaven. The various Cosmographie of that part hath already

* Omnia vanitas & passio venti, vana gloria, coronas, ut olim Aquila & Symmachus. V. Drus. Eccl. c. 1.

varied: the names of contrived Constellations; *Nimrod* is lost in *Orion*, and *Osiris* in the Dog-star. While we look for incorruption in the Heavens, we finde they are but like the Earth; durable in their main Bodies, alterable in their Parts: whereof, beside Comets and new Stars, Perspectives begin to tell tales; and the Spots that wander about the Sun, with *Phaeton's* favour, would make clear conviction.

There is nothing strictly immortal but Immortality; what-ever hath no Beginning, may be confident of no End: (all others have a dependent Being, and within the reach of destruction) which is the peculiar of that necessary Essence that cannot destroy it self; and the highest strain of Omnipotency, to be so powerfully constituted, as not to suffer even from the power of it self. But the sufficiency of Christian Immortality frustrates all earthly glory, and the quality of either state after death makes a folly of posthumous memory. God, who can onely destroy our Souls, and hath assured our Resurrection, either of our Bodies or Names hath directly promised no duration; wherein there is so much of Chance, that the boldest expectants have found unhappy frustration; and to hold long subsistence, seems but a scape in Oblivion. But man is a noble Animal, splendid in Ashes, and pompous in the Grave, solemnizing Nativities and Deaths with equal lustre, nor omitting Ceremonies of Bravery in the infamy of his nature.

Life is a pure Flame, and we live by an invisible Sun within us. A small Fire sufficeth for life, great Flames seemed too little after death, while men vainly affected precious Pyres, and to burn like *Sardanapalus*. But the wisdom of Funeral Laws found the folly of prodigal Blazes, and reduced undoing Fires unto the rule of sober Obsequies, wherein few could be so mean as not to provide Wood, Pitch, a Mourner, and an Urn.

Five Languages secured not the Epitaph of *Gordianus*. The man of God lives longer without a Tomb, then any by one, invisibly interred by Angels, and adjudged to obscurity, though not without some marks directing humane discovery. *Enoch* and *Elias*, without either Tomb or Burial, in an anomalous state of being, are the great examples of Prosperity in their long and living Memory, in strict account being still on this side Death, and having a late Part yet to act upon this Stage of Earth. If in the decretory term of the world we shall not all die, but be changed, according to received Translation, the last Day will make but few Graves; at least quick Resurrections will anticipate lasting Sepultures: Some Graves will be opened before they be quite closed, and *Lazarus* be no wonder, when many that feared to die shall groan that they can die but once. The dismal state is the second and living Death, when Life puts despair on the damned; when men shall wish the coverings of Mountains, not of Monuments, and Annihilation shall be courted.

While some have studied Monuments, others have studiously declined them; and some have been so vainly boisterous, that they durst not acknowledge

knowledge their Graves: wherein (l) *Alaricus* seems most subtle, who had a River turned to hide his Bones at the bottom. Even *Sylla*, that thought himself safe in his Urn, could not prevent revenging Tongues, and Stones thrown at his Monument. Happy are they whom Privacy makes innocent; who deal so with men in this world, that they are not afraid to meet them in the next; who, when they die, make no commotion among the dead, and are not touch'd with that poetical taunt of *Isaiah* (m).

^l *Jornandes de rebus Geticis.*

^m *Ma. 14. 9.*

Pyramids, Arches, Obelisks, were but the irregularities of Vain-glory, and wilde enormities of ancient Magnanimity. But the most magnanimous resolution rests in the Christian Religion, which trampleth upon Pride, and sits on the neck of Ambition, humbly pursuing that infallible Perpetuity unto which all others must diminish their Diameters, and be poorly seen in Angles of contingency (n).

ⁿ *Angulus contingencie the least of Angles.*

Pious spirits, who pass their days in raptures of Futurity, made little more of this world then the world that was before it, while they lay obscure in the Chaos of Preordination, and night of their Fore-beings. And if any have been so happy as truly to understand Christian Annihilation, *Ecstasis*, Exsolution, Liquefaction, Transformation, the Kiss of the Spouse, Gustation of God, and Ingression into the Divine shadow, they have already had an handsome anticipation of Heaven; the glory of the World is surely over, and the Earth in Ashes unto them.

To subsist in lasting Monuments, to live in their productions, to exist in their Names, and predicament of *Chimera's*, was large satisfaction unto old expectations, and made one part of their *Elyziums*. But all this is nothing in the Metaphysicks of true Belief. To live indeed is to be again our selves, which being not onely an hope, but an evidence, in noble Believers, 'tis all one to lie in *St. Innocent's* (o) Church-yard, as in the Sands of *Agypt*; ready to be any thing, in the ecstasie of being ever, and as content with six foot as the *Moles* of *Adrianus* (p).

^o *In Paris, where Bodies soon consume.*

^p *A stately Castle of St. Angelo.*

Mausoleum or sepulchral Pile built by *Adrianus* in *Rome*, where now standeth the Castle of

Lucan.

—*Tabe'sne cadavera solvat,
An rogus, haud refert.*—

THE UNIVERSITY OF CHICAGO
LIBRARY

The following is a list of the names of the persons who have been appointed to the various offices of the County of Cook, Illinois, for the year 1891:

[illegible]

...the ... of the ...

1. The first group of people to be identified as having been involved in the assassination of Dr. Martin Luther King Jr. were the members of the Black Panther Party (BPP) who were active in the San Francisco area. The BPP was a revolutionary socialist organization that was founded in 1966 by Huey P. Newton and Bobby Seale. The BPP was known for its radical politics and its use of violence to achieve its goals. The BPP was active in the San Francisco area from 1966 to 1968, and it was during this time that it was involved in the assassination of Dr. King Jr.

our lives - which being not only at home, but also

(1) annualized to reflect change from year to year

1845

THEORY OF THE

1940

THE

This image shows a blank, aged, light brown paper cover or endpaper of a book. The paper has a textured, slightly mottled appearance with various creases, wrinkles, and small dark spots, suggesting it is old and has been handled. There is no text or other markings on the surface.

THE
Garden of Cyrus;

OR, THE
QUINCUNCIAL LOZENGE,

OR
Net-work Plantations of the ANCIENTS,
Artificially, Naturally, Mystically
considered.

By THO. BROWN D. of Physick.



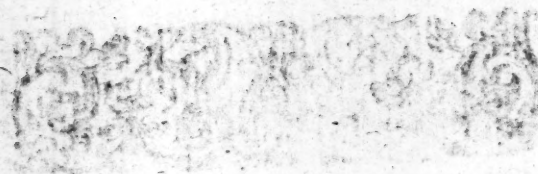
L O N D O N,
Printed in the Year 1668.

THE
Garden of Cyrus;

OR THE
OUSTING OF THE
LOZENGE

OR
A NEW WORK
OF THE
ANTIENT
AND
MODERN
GARDENERS.

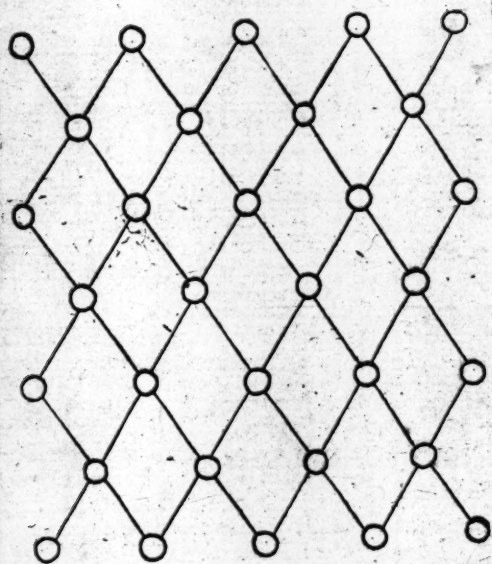
By T. H. B. and D. of H. H.



LONDON
Printed in the Year 1683.



Handwritten text, likely a title or description, is visible below the diagram. The text is faint and appears to be in a script, possibly indicating the name of the structure or the author.



*Quid Quincunce Speciosius, qui, in
quam cunq; partem Spectaueris,
rectus est: Quintilian; //*

THE

Garden of Cyrus,

OR, THE

QUINCUNCIAL LOZENGE,

OR

Net-work Plantations of the Ancients, Artificially, Naturally, Mystically considered.

C H A P. I.



THAT *Vulcan* gave Arrows unto *Apollo* and *Diana* the fourth day after their Nativities, according to Gentile Theology, may pass for no blind apprehension of the Creation of the Sun and Moon in the work of the fourth day; when the diffused Light contracted into the Orbs and shooting Rays of those Luminaries. Plainer Descriptions there are from Pagan pens of the creatures of the Fourth day: While the (a) divine Philosopher unhappily omitteth the noblest part of the Third; and *Ovid*, (whom many conceive to have borrowed his Description from *Moses*;) coldly deserting the remarkable account of the Text, in three words (b) describeth this work of the Third day, the Vegetable creation, and first ornamental Scene of Nature, the primitive Food of Animals, and first story of Physick, in Dietetical conservation.

For though Physick may plead high, from the medicall act of God in casting so deep a Sleep upon our first Parent; and Chirurgery (c) finde its whole Art in that one passage concerning the Rib of *Adam*: yet is there no rivalry with Garden-contrivance and Herbarry. For if Paradise were

^a Plato in *Timæo*.

^b *Frons: tegi sylvas.*

^c *Strapsons*, in opening the Flesh; *ēkalpsis*, in taking out the Rib; *οὐρανός*, in closing up the part again.

Cyrus's Garden, or, The Quincunx.

planted the third day of the Creation, as wiser divinity concludeth, the Nativity thereof was too early for Horoscopie; Gardens were before Gardiners, and but some hours after the Earth.

Of deeper doubt is its Topography and Local designation: yet being the primitive Garden, and without much (d) controversie seated in the East; it is more then probable the first Curiosity and Cultivation of Plants most flourished in those quarters. And since the Ark of *Noah* first touch'd upon some Mountains of *Armenia*, the Planting Art arose again in the East, and found its Revolution not far from the place of its Nativity, about the Plains of those Regions. And if *Zoroaster* were either *Cham*, *Chus*, or *Mizraim*, they were early Proficients therein, who left (as *Pliny* delivereth) a work of Agriculture.

^d For some there is from the ambiguity of the word *Mikkedem*, whether ab oriente, or à principio.

However, the account of the pensil or hanging Gardens of *Babylon*, if made by *Semiramis*, the third or fourth from *Nimrod*, is of no slender antiquity; which being not framed upon ordinary level of ground, but raised upon Pillars admitting under-passages, we cannot accept as the first *Babylonian* Gardens, but a more eminent progress and advancement in that Art then any that went before it; somewhat answering or hinting the old Opinion concerning Paradise it self, which many conceptions elevated above the plane of the Earth.

^e Josephus.

Nabuchodonosor, whom some will have to be the famous *Syrian* King of *Diodorus*, beautifully repaired that City, and so magnificently built his (e) hanging Gardens, that from succeeding Writers he had the honour of the first Authour. From whence over-looking *Babylon*, and all the Region about it, he found no circumscription to the eye of his Ambition, till over-delighted with the Bravery of this Paradise, in his melancholick *Metamorphosis* he found the folly of that Delight, and a proper punishment in the contrary habitation, in wilde Plantations and Wanderings of the Fields.

The *Persian* Gallants, who destroyed this Monarchy, maintained their Botanicall Bravery. Unto whom we owe the very name of Paradise: wherewith we meet not in Scripture before the time of *Solomon*, and it is conceived originally *Persian*. The word for that disputed Garden expressing in the *Hebrew* no more then a Field enclosed, which from the same Root is content to derive a Garden and a Buckler.

Cyrus the elder, brought up in Woods and Mountains, when time and power enabled, pursued the dictate of his Education, and brought the Treasures of the Field into Rule and circumscription; so nobly beautifying the hanging Gardens of *Babylon*, that he was also thought to be the Authour thereof.

^f *Sustan* in *Susiana*. *Plutarch* in the life of *Artaxerxes*.

Abasuerus (whom many conceive to have been *Artaxerxes Longimanus*) in the (f) Country and City of Flowers, and in an open Garden, entertained his Princes and people; while *Vasthi* more modestly treated the Ladies within the Palace thereof.

But if (as some opinion) King *Abasuerus* were *Artaxerxes Mnemon*, that

that found a Life and Reign answerable unto his great Memorie, our magnified *Cyrus* was his second Brother; who gave the occasion of that memorable work, and almost miraculous Retreat of *Xenophon*. A person of high spirit and honour, naturally a King, though fatally prevented by the harmless chance of Post-geniture: not onely a Lord of Gardens, but a manual Planter thereof, disposing his Trees, like his Armies, in regular ordination. So that while old *Laertes* hath found a name in *Homer* for pruning Hedges, and clearing away Thorns and Briars; while King *Attalus* lives for his poisonous plantations of Aconites, Henbane, Hellebore, and Plants hardly admitted within the walls of Paradise; while many of the Ancients do poorly live in the single names of Vegetables; all Stories do look upon *Cyrus* as the splendid and regular Planter.

According whereto *Xenophon* describeth his gallant Plantation at *Sardis*, thus rendred by *Strebans*; (g) *Arbores pari intervallo sitas, rectos ordines, & omnia perpulchre in Quincuncem directa*. Which we shall take for granted, as being accordingly rendred by the most elegant of the (h) *Latines*, and by no made term, but in use before by *Varro*. That is, The Rows and Orders so handsomely disposed, or five Trees so set together, that a regular Angularity and through Prospect was left on every side. Owing this name not onely to the quintuple number of Trees, but the Figure declaring that number, which being doubled at the Angle makes up the Letter χ , that is the emphatical Decussation, or fundamental Figure.

^g *Xenophon in Oeconomico, Κατά πρῶτον δὲ τῶν δένδρων, διὰ τῶν πέντε τοῦ ποταμοῦ, ὁρᾶται ὅτι εἰς ἑκατέρωθεν δὲ πέντε, ὡς καὶ πέντε καὶ πέντε.*
^h *Cicero in Cat. major.*

Now though in some ancient and modern practice the *Area* or decussated Plot might be a perfect Square, answerable to a *Tuscan* Pedestal, and the *Quinquernio* or Cinque-point of a Die, wherein by Diagonal lines the Interfection was regular, accommodable unto Plantations of large-growing Trees, and we must not deny our selves the advantage of this Order; yet shall we chiefly insist upon that of (i) *Curtius* and *Porta*, in their brief description hereof, wherein the *Decussis* is made within a longilateral Square, with opposite Angles acute and obtuse at the Interfection, and so upon progression making a *Rhombus* or Lozenge figuration, which seemeth very agreeable unto the original Figure: Answerable whereunto we observe the decussated characters in many Consulary Coins, and even in those of *Constantine* and his Sons, which pretend their pattern in the Sky; the crucigerous Ensign carried this Figure, not transversely or rectangularly intersected, but in a Decussation, after the form of an *Andean* or *Burgundian* Cross, which answereth this description.

ⁱ *Benedictus Curtius de Hortis. Bapt. Porta in villa.*

Where by the way we shall decline the old Theme, so traced by Antiquity, of Crosses and Crucifixion; whereof some being right, and of one single piece, without Traversion or Transome, do little advantage our subject. Nor shall we take in the mystical *Tau*, or the Cross of our Blessed Saviour, which, having in some descriptions an *Empedon* or crossing Footstay, made not one single Transversion. And since the learned *Lipius* hath made some doubt even of the Cross of *St. Andrew*, since some Mar-

^a Of *Marius*,
Alexander,
Roma Sotter-
vanea.

tyrological Histories deliver his death by the general name of a Cross, and *Hippolytus* will have him suffer by the Sword; we should have enough to make out the received Cross of that Martyr. Nor shall we urge the *Labarum* and famous Standard of *Constantine*, or make farther use thereof, then as the first letters in the Name of our Saviour *Christ*, in use among Christians before the days of *Constantine*, to be observed in (k) Sepulchral Monuments of Martyrs in the Reigns of *Adrian* and *Anoninus*, and to be found in the Antiquities of the Gentiles before the Advent of *Christ*, as in the Medal of King *Ptolemy* signed with the same Characters, and might be the beginning of some word or name which Antiquaries have not hit on.

We will not revive the mysterious Crosses of *Agypt*, with Circles on their heads, in the Breast of *Scrapis*, and the hands of their Genial spirits, not unlike the Character of *Venus*, and looked on by ancient Christians with relation unto *Christ*: since, how-ever they first began, the *Agyptians* thereby expressed the process and motion of the Spirit of the World, and the diffusion thereof upon the Celestial and Elemental nature, implied by a Circle and right-lined Intersection; a Secret in their Telestins and magical Characters among them. Though he that considereth the (l) plain Cross upon the head of the Owl in the *Laterane* Obelisk, or the (m) Cross erected upon a Pitcher diffusing streams of water into Basins with sprinkling Branches in them, and all described upon a two-footed Altar, as in the Hieroglyphicks of the brazen Table of *Bembus*, will hardly decline all thought of Christian signality in them.

We shall not call in the *Hebrew Tenapha*, or ceremony of their Oblations waved by the Priest unto the four Quarters of the World, after the form of a Cross; as in the Peace-offerings. And if it were clearly made out, what is remarkably delivered from the Traditions of the Rabbins, that as the Oil was poured coronally or circularly upon the head of Kings, so the High-Priest was anointed decussatively or in the form of an X; though it could not escape a typical thought of *Christ* from mystical Considerations, yet being the conceit is *Hebrew*, we should rather expect its verification from Analogy in that Language, then to confine the same unto the unconcerned Letters of *Greece*, or make it out by the characters of *Cadmus* or *Palamedes*.

Of this Quincuncial Ordination the Ancients practised much, discoursed little; and the Moderns have nothing enlarged: which he that more nearly considereth in the form of its square *Rhombus* and Decussation, with the several commodities, mysteries, parallelisms and resemblances both in Art and Nature, shall easily discern the elegance of this Order.

That this was in some ways of practice in divers and distant Nations, hints or deliveries there are from no slender Antiquity. In the hanging-Gardens of *Babylon*, from *Abydenus*, *Eusebins*, and others, (n) *Curtius* describeth this rule of Decussation. In the memorable Garden of *Alcinous*, anciently conceived an original phancy from Paradise, mention there is

of

^b Wherein the lower part is somewhat longer, as defined by *Up-ton*, *De studio militari*, and *Johannes de Bado Aureo*, cum *Comment. clariss. & doctiss. Bissai*.
^c *Casal. de Ritibus*.
^d *Bosio nel'a Trisfante Croci*.

^e *Decussatio ipsa iucundum ac peramum conspicuum praeconit. Curt. Hist. l. 6.*

of well-contrived Order; for so have *Didymus* and *Eustathius* expounded the emphatical word. *Diomedes*, describing the rural possessions of his Father, gives account in the same Language of Trees orderly planted. And *Ulysses* being a Boy was promised by his Father forty Fig-trees, and fifty (o) Rows of Vines producing all kind of grapes.

That the Eastern Inhabitants of *India* made use of such Order, even in open Plantations, is deducible from *Theophrastus*; who, describing the Trees whereof they made their Garments; plainly delivereth that they were planted *κατ' ὄρχους*, and in such order that at a distance men would mistake them for Vineyards. The same seems confirmed in *Greece* from a singular expression in (p) *Aristotle* concerning the Order of Vines, delivered by a military term representing the Orders of Souldiers; which also confirmeth the antiquity of this form yet used in Vineal plantations.

That the same was used in *Latine* Plantations is plainly confirmed from the commending pen of *Varro*, *Quintilian*, and handsome Description of (q) *Virgil*.

That the first Plantations not long after the Flood were disposed after this manner, the generality and antiquity of this Order observed in Vineyards and Vine-plantations affordeth some conjecture. And since, from judicious enquiry, *Saturn*, who divided the world between his three Sons, who beareth a Sickle in his hand, who taught the Plantations of Vines, the setting, grafting of Trees, and the best part of Agriculture, is discovered to be *Noah*; whether this early-dispersed Husbandry in Vineyards had not its Original in that Patriarch, is no such Paralogical doubt.

And if it were clear that this was used by *Noah* after the Flood, I could easily believe it was in use before it; not willing to fix such ancient inventions to higher original then *Noah*; nor readily conceiving those aged Heroes, whose diet was vegetable, and onely or chiefly consisted in the Fruits of the earth, were much deficient in their splendid Cultivations, or after the experience of fifteen hundred years left much for future discovery in Botanical Agriculture; nor fully persuaded that Wine was the invention of *Noah*; that fermented Liquours, which often make themselves, so long escaped their Luxury or experience; that the first sin of the new world was no sin of the old; that *Cain* and *Abel* were the first that offered Sacrifice; or, because the Scripture is silent, that *Adam* or *Isaac* offered none at all.

Whether *Abraham*, brought up in the first planting Countrey, observed not some rule hereof when he planted a Grove at *Beer-sheba*, or whether at least a like Ordination were not in the Garden of *Solomon*; probability may contest; answerably unto the wisdom of that eminent Botanologer, and orderly disposer of all his other works: especially since, this was one piece of Gallantry wherein he pursued the specious part of Felicity, according to his own description; *I made me Gardens and Or-*

chards, and planted Trees in them of all kindes of fruit. I made me Pools of

ὄρχους, σίχους
ἀμπελάων, οὐ-
τὴν· σίχους, ἢ
κατ' ὄρχους φε-
ρόντων.
Phavorinus.
Philoxenus.

ἡ συντάξις ἀμ-
πελων. Πολύτ.

Indulge or-
dibus; nec
secus omnis in-
unguem, Ar-
boribus positus,
secto via limi-
te quadret.
Georg. 2.

Eccl. 2.

water, to water therewith the wood that bringeth forth Trees; which was no ordinary Plantation, if, according to the *Targum*, or *Chaldee Paraphrase*, it contained all kinds of Plants, and some fetched as far as *India*, and the extent thereof were from the wall of *Jerusalem* unto the water of *Siloab*.

And if *Jordan* were but *Jaar Eden*, that is, the River of *Eden*, *Genesar* but *Ganfar*, or the prince of Gardens; and it could be made out, that the Plain of *Jordan* were watered not comparatively, but causally, and because it was the Paradise of God, as the learned (r) *Abramas* hinteth; he was not far from the Prototype and original of Plantations. And since even in Paradise itself the Tree of Knowledge was placed in the middle of the Garden, what-ever was the ambient Figure, there wanted not a Centre and rule of Decussation. Whether the Groves and sacred Plantations of Antiquity were not thus orderly placed, either by *Quaternio's* or quintuple Ordinations, may favourably be doubted. For since they were so methodical in the constitutions of their Temples, as to observe the due situation, aspect, manner, form and order in Architectonical relations, whether they were not as distinct in their Groves and Plantations about them in form and species respectively unto their Deities, is not without probability of conjecture. And in their Groves of the Sun this was a fit number, by multiplication to denote the Days of the Year; and might hieroglyphically speak as much as the mystical *Statua* of (s) *Jannus* in the Language of his Fingers. And since they were so critical in the number of his Horses, the strings of his Harp, and Rays about his Head, denoting the Orbs of Heaven, the Seasons and Months of the Year; witty Idolatry would hardly be flat in other appropriations.

Vet. Testa-
menti Pha-
rus.

• Which
King *Numa*
set up with
his Fingers
so disposed,
that they nu-
merically de-
noted 365.
Pliny.

CH A P. II.

NOR was this onely a form of practice in Plantations, but found imitation from high Antiquity in sundry Artificial Contrivances and manual Operations. For, to omit the position of Squared Stones *cuneatim* or wedge-wise in the Walls of *Roman* and *Gothick* Buildings, and the *Lithostrota* or figured Pavements of the Ancients, which consisted not all of Square Stones, but were divided into triquetrous Segments, Honey-combs, and sexangular Figures, according to *Vitruvius*; the squared Stones and Bricks in ancient Fabricks were placed after this order, and two above or below conjoyned by a middle-stone or *Plinthus*, observable in the Ruins of *Forum Nerva*, the *Mausoleum* of *Augustus*, the Pyramid of *Cestius*, and the sculpture-draughts of the larger Pyramids of *Egypt*. And therefore in the draughts of eminent Fabricks Painters do commonly imitate this Order in the lines of their description.

In

In the Laureat draughts of Sculpture and Picture the Leaves and foliate works are commonly thus contrived, which is but in imitation of the *Pulvinaria* and ancient Pillow-work, observable in *Ionick* pieces about Columns, Temples and Altars. To omit other Analogies in Architectonical Draughts; which Art it self is founded upon (a) Fives, as having its Subject and most gracefull pieces divided by this Number.

* Of a Structure five parts, Funda-

mentum, Parietes, Aperturæ, Compartitio, Tectum, Leo Alberti: Five Columns, *Tuscan*, *Doric*, *Ionick*, *Corinthian*, Compound: Five different Intercolumniations, *Pycnostylos*, *Diastylos*, *Systylos*, *Areostylos*, *Eustylos*. Vitruv.

The Triumphal, Oval, and Civical Crowns of Laurel, Oak, and Myrtle, when fully made, were plaited after this order. And, to omit the Crossed Crowns of Christian Princes, of what figure that was which *Anastasius* described upon the Head of *Leo* the third, or who first brought in the Arched Crown; that of *Charles* the Great (which seems the first remarkably-closed Crown) was framed after this (b) manner, with an Intersection in the middle from the main crossing Bars, and the Interspaces unto the Frontal circle continued by handsome Network-plats, much after this order. Whereon we shall not insist, because from greater Antiquity, and practice of Consecration, we meet with the Radiated and Starry Crown upon the Head of *Augustus*, and many succeeding Emperors; since the *Armenians* and *Parthians* had a peculiar Royal Cap, and the *Grecians* from *Alexander* another kinde of Diadem. And even Diadems themselves were but Fasciations and handsome Ligatures about the Heads of Princes; not wholly omitted in the Mitral Crown, which common Picture seems to set too upright and forward upon the Head of *Aaron*; worn sometimes singly or doubly by Princes, according to their Kingdoms, and no more to be expected from two Crowns at once upon the Head of *Ptolemy*. And so easily made out when Historians tell us, some bound up wounds, some hanged themselves with Diadems.

b uti constat ex pergama apud Chifflier. in B. R. Brunellii, & Icon. Fam. Strada.

The Beds of the Ancients were corded somewhat after this fashion; that is, not directly, as ours at present, but obliquely, from side to side, and after the manner of Network; whereby they strengthened the *Spondæ* or Bed-sides, and spent less Cord in the work, as is demonstrated by (c) *Blancanus*.

* Aristor. Mechan. quest.

And as they lay in crossed Beds, so they sat upon seeming crosse-legg'd Seats; in which form the noblest thereof were framed; observable in the Triumphal Seats, the *Sella Curulis* or *Adile* Chair, in the Coins of *Cæsius*, *Sylla*, and *Julius*. That they sat also crosse-legg'd many noble Draughts declare; and in this figure the sitting Gods and Goddesses are drawn in Medalls and Medallions. And beside this kinde of work in Retiarie and hanging Tectures, in Embroideries and eminent Needle-works, the like is obvious unto every eye in Glass-windows: nor onely in Glassie contrivances, but also in Lattice and Stone-work, conceived in the Temple of *Solomon*, wherein the Windows are termed *Fenestra reticulata*, or Lights framed

drawn.

framed like Nets; and agreeable unto the Greek expression concerning
 Cant. 2. 9. *Christ in the (d) Canticles looking through the Nets*, which ours hath rendered, *He looketh forth at the windows, shewing himself through the Lattice*, that is, partly seen and unseen, according to the visible and invisible side of his nature. To omit the noble Reticulate work in the Chapters of the Pillars of Solomon, with Lillies and Pomegranates upon a Network-ground; and the *Craticula* or Grate through which the Ashes fell in the Altar of Burnt-offerings.

That the Networks and Nets of Antiquity were little different in the from from ours at present, is confirmable from the Nets in the hands of the Retiarie Gladiators, the proper Combatants with the *Secutores*. To omit the ancient *Conopeion* or Gnat-net of the *Agyptians*, the inventors of that Artifice; the rushy Labyrinths of *Theocritus*; the Nofegay-nets, which hung from the Head under the Nostrils of Princes; and that uneasy metaphor of *Reticulum Fecoris*, which some expound the Lobe, we the Caul above the Liver. As for that famous Network of *Vulcan*, which inclosed *Mars* and *Venus*, and caused that unextinguishable Laugh in Heaven; since the Gods themselves could not discern it, we shall not prye into it: although why *Vulcan* bound them, *Neptune* loosed them, and *Apollo* should first discover them, might afford no vulgar Mythologie. *Heralds* have not omitted this Order or imitation thereof, whiles they symbolically adorn their Scutcheons with Mascles, Fusils and Saltirs, and while they dispose the figures of Ermins and varied Coats in this Quincuncial method.

The same is not forgot by Lapidaries, while they cut their Gemms pyramidally, or by æquicrural Triangles. Perspective Pictures, in their Base, Horizon, and lines of Distances, cannot escape these Rhomboidal Decussations. Sculptors in their strongest Shadows after this order do draw their double Haches: And the very *Americans* do naturally fall upon it in their neat and curious Textures, which is also observed in the elegant Arifices of *Europe*. But this is no law unto the Woof of the neat Retiarie Spider, which seems to weave without Transversion, and by the union of Right lines to make out a continued Surface; which is beyond the common Art of Textury, and may still nettle *Minerva*, the Goddess of that Myserie. And he that shall hatch the little Seeds, either found in small Webs or white round Eggs carried under the bellies of some Spiders, and behold how at their first production in Boxes they will presently fill the same with their Webs, may observe the early and untaught finger of Nature, and how they are natively provided with a stock sufficient for such Texture.

The rural Charm against Dodder, Tetter, and strangling Weeds, was contrived after this Order, while they placed a chalked Tile at the four corners, and one in the middle of their Fields; which though ridiculous in the intention, was rational in the contrivance, and a good way

"*Asperit* of
the *quincunx*
lattice. Hom.

De Armis
scaccatis, ma-
sculatis, inv-
ctis, fuselatis,
vide Spelm.
Aspiloz. &
Upton. cum
crudit. Biffzo.

As in the
 contention
 between *Min-*
erva and *A-*
rachne.

Cyrus's Garden, or, The Quincunx Artificially considered.

41

way to diffuse the Magick through all parts of the *Area*.

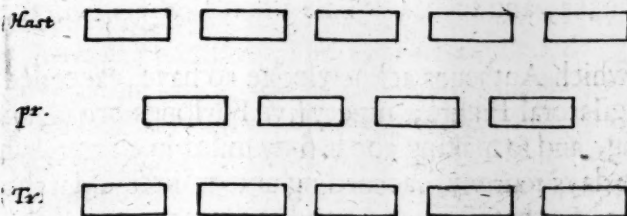
Somewhat after this manner they ordered the little Stones in the old Game of *Pentalithismus*, or casting up five Stones to catch them on the back of their hand. And with some resemblance hereof the *Proci* or prodigal Paramours disposed their men, when they played (e) *Penelope*: For being themselves an hundred and eight, they set fifty four Stones on either side, and one in the middle, which they called *Penelope*, which he that hit was Master of the Game.

In Chess-boards and Tables we yet finde Pyramids and Squares: I wish we had their true and ancient description, far different from ours, or the *Chec-mate* of the *Persians*, and might continue some elegant remarkables, as being an invention as high as *Hermes* the Secretary of *Osiris*, figuring the whole World, the Motion of the Planets, with Eclipses of Sun and Moon.

Physicians are not without the use of this Decussation in several Operations, in Ligatures and Union of dissolved Continuities. Mechanicks make use hereof in forcipal Organs and Instruments of Incision: wherein who can but magnifie the power of Decussation, inservient to contrary ends, Solution and Consolidation, Union and Division, illustrable from *Aristotle* in the old *Nucifragium* or Nut-cracker, and the Instruments of Evulsion, Compression or Incision; which consisting of two *Vectes* or Arms converted towards each other, the innitency and stress being made upon the *Hypomochlion* or Fulcrum in the Decussation, the greater Compression is made by the Union of two Impulsors?

The *Roman* (f) *Battalia* was ordered after this manner, whereof, as sufficiently known, *Virgil* hath left but an hint and obscure intimation. For thus were the Maniples and Cohorts of the *Hastati*, *Principes* and *Triarii* placed in their Bodies, wherein consisted the strength of the

f In the disposition of the Legions in the Wars of the Republick, before the division of the Legion into ten Cohorts by the Emperours. *Salmasius* in his Epistle a *Monsieur de Peiresc*, de *Remilitari Romanorum*.



Roman Battel. By this Ordination they readily fell into each other: the *Hastati* being pressed, handsomely retired into the Intervalls of the *Principes*, these into that of the *Triarii*; which making as it were a new Body, might joyntly renew the Battel, wherein consisted the secret of their Successes. And therefore it was remarkably (g) singular in the Battel of *Africa*, that *Scipio*, fearing a Rout from the Elephants of the Enemy,

g Polybius. Appianus.

left not the *Principes* in their alternate distances, whereby the Elephants passing the Vacuities of the *Hastati* might have run upon them, but drew his Battel into right order, and leaving the passages bare, defeated the mischief intended by the Elephants. Out of this Figure were made two remarkable forms of Battel, the *Cuneus* and *Forceps*, or the Shear and Wedge-Battels, each made of half a *Rhombus*, and but differenced by position. The Wedge invented to break or work into a Body, the *Forceps* to environ and defeat the power thereof, composed out of the selectest Souldiery, and disposed into the form of an V, wherein receiving the Wedge, it inclosed it on both sides. After this form the famous (b) *Narses* ordered his Battel against the *Franks*; and by this Figure the *Almans* were enclosed, and cut in pieces.

^b Agathias.
Ammianus.

^a The *Rhombus* or Lozenge-figure, so visible in this Order, was also a remarkable form of Battel in the *Græcian* (i) Cavalry, observed by the *Thessalians* and *Philip King* of *Macedon*, and frequently by the *Parthians*, as being most ready to turn every way, and best to be commanded, as having its Ductors or Commanders at each Angle.

^a *Ælian. Tact.*

The *Macedonian Phalanx* (a long time thought invincible) consisted of a long Square. For though they might be sixteen in rank and file, yet when they shut close, so that the sixth Pike advanced before the first, though the number might be square, the Figure was oblong, answerable unto the Quincuncial Quadrate of *Curius*. According to this Square *Thucydides* delivers the *Athenians* disposed their Battel against the *Lacedæmonians*, (k) Brick-wise; and by the same word the learned *Gnellius* expoundeth the Quadrate of (l) *Virgil*, after the form of a Brick or Tile.

^k *ὡς τοίχῳ.*

^l *Secūto via limite quadret.*
Comments in
Virg.

And as the first Station and position of Trees, so was the first Habitation of men, not in round Cities, as of later foundation; for the form of *Babylon*, the first City, was square, and so shall also be the last, according to the description of the Holy City in the *Apocalyp.* The famous Pillars of *Seth* before the Flood had also the like Foundation, if they were but Antidiluvian Obelisks, and such as *Cham* and his *Agyptian* race imitated after the Flood.

^m *Diod. Sic.*

But *Ninive*, which Authours acknowledge to have exceeded *Babylon*, was of a (m) longilateral Figure, ninety five Furlongs broad, and an hundred and fifty long, and so making about sixty miles in circuit, which is the measure of three days journey, according unto military Marches, or castrensisal Mansions. So that if *Jonas* entred at the narrower side, he found enough for one day's walk to attain the Heart of the City, to make his Proclamation. And if we imagine a City extending from *Ware* to *London*, the expression will be moderate of sixscore thousand Infants, although we allow Vacuities, Fields, and Intervalls of habitation; as there needs must be, when the Monument of *Ninus* took up no less then ten Furlongs.

And though none of the seven Wonders, yet a noble piece of Antiquity, and

and made by a Copy exceeding all the rest, had its principal parts disposed after this manner, that is, the Labyrinth of *Crete*, built upon a long Quadrate, containing five large Squares, communicating by right Inflexions terminating in the Centre of the middle Square and Lodging of the *Minotaur*, if we conform unto the description of the elegant Medal thereof in (n) *Agostino*. And though in many accounts we reckon grossly by the Square, yet is that very often to be accepted as a long-sided Quadrate; which was the figure of the Ark of the Covenant, the Table of the Shewbread, and the Stone wherein the names of the twelve Tribes were engraved, that is, three in a row, naturally making a longilateral Figure, the perfect Quadrate being made by nine.

ⁿ Antonio
Agostino
delle Me-
daglie.

What Figure the Stones themselves maintained, Tradition and Scripture are silent; yet Lapidaries in precious Stones affect a Table or long Square, and in such proportion, that the two lateral and also the three inferiour Tables are equal unto the superiour, and the Angles of the lateral Tables contain and constitute the *Hypotenuse* or broader sides subtending.

That the Tables of the Law were of this Figure, general imitation and Tradition hath confirmed: yet are we unwilling to load the shoulders of *Moses* with such massie Stones as some Pictures lay upon them, since 'tis plainly delivered that he came down with them in his hand; since the word strictly taken implies no such massie hewing, but cutting and fashioning of them into shape and surface; since some will have them Emeralds, and if they were made of the materials of Mount *Sina*, it is not improbable that they were Marble; since the Words were not many, the Letters short of five hundred, and the Tables written on both sides required no such capacity.

The Beds of the Ancients were different from ours at present, which are almost square, being framed oblong, and about a double unto their breadth; not much unlike the *Area* or Bed of this Quincuncial Quadrate. The single Beds of *Greece* were (o) six foot and a little more in length, three in breadth. The Giant-like Bed of *Og*, which had four Cubits of breadth, nine and a half in length, varied not much from this proportion. The Funeral-Bed of King *Cheops*, in the greater Pyramid, which holds seven in length, and four foot in breadth, had no great diffimity from this measure: And whatsoever were the breadth, the length could hardly be less of the tyrannical Bed of *Procrustes*, since in a shorter measure he had not been fitted with persons for his cruelty of Extension. But the old Sepulchral Bed or *Amazonian* (p) Tomb in the Market-place of *Megara* was in the form of a Lozenge, readily made out by the composition of the Body. For the Armes not lying fasciated or wrapt up after the *Gracian* manner, but in a middle distension, the including lines will strictly make out that Figure.

• Aristot.
Mechan.

P. Plutarch
vita Thesei

C H A P. III.

NOW although this elegant ordination of Vegetables hath found coincidence or imitation in sundry works of Art; yet is it not also destitute of Natural examples, and, though overlooked by all, was elegantly observable in severall works of Nature.

Could we satisfie our selves in the position of the Lights above, or discover the wisdom of that Order so invariably maintained in the fixed Stars of Heaven; could we have any light, why the Stellary part of the first Mass separated into this Order, that the Girdle of *Orion* should ever maintain its line, and the two Stars in *Charles's Wain* never leave pointing at the Pole-Star; we might abate the *Pythagorical* Musick of the Spheres, the sevenfold Pipe of *Pan*, and the strange Cryptography of *Gaffarel* in his Starry Book of Heaven.

But not to look so high as Heaven, or the single *Quincunx* of the *Hya-*des upon the neck of *Taurus*, the Triangle and remarkable *Crufero* about the foot of the *Centaur*; observable rudiments there are hereof in subterraneous Concretions and Bodies in the earth; in the *Gypsum* or *Taleum Rhomboïdes*, in the *Favaginites* or Honey-comb-stone, in the *Asteria* and *Astroïtes*, and in the crueigerous Stone of *S. Jago* of *Gallicia*.

The same is observably effected in the *Iulus*, Catkins, or pendulous Excrefcencies of severall Trees, of Walnuts, Alders and Hazels, which hanging all the Winter, and maintaining their Net-work close, by the expansion thereof are the early foretellers of the Spring; discoverable also in long Pepper, and elegantly in the *Iulus* of *Calamus aromaticus*, so plentifully growing with us in the first Palms of Willows, and in the Flowers of Sycamore, *Petalises*, *Asphodelus*, and *Blattaria*, before explication. After such order stand the flowry Branches in our best-spread *Verbascum*, and the Seeds about the spicous head or torch of *Tapsus barbatus*, in as fair a regularity as the circular and wreathed order will admit, which advanceth one side of the Square, and makes the same Rhomboidal.

In the squamous Heads of *Scabious*, *Knapweed*, and the elegant *Jacen Pinan*, and in the scaly compofure of the Oak-rose, which some years moft aboundeth. After this Order hath Nature planted the Leaves in the head of the common and prickled Artichoak, wherein the black and shining Flies do shelter themselves, when they retire from the purple Flower about it. The same is also found in the Pricks, Sockets and impressions of the Seeds, in the Pulp or bottom thereof; wherein do elegantly stick the Fathers of their Mother. To omit the Quincuncial Specks on the top of the Mistle-berry, especially that which grows upon the *Tilia*

Capitula squamata
Querc. Bau-
hini, whereof
though he
saith perraro
reperiuntur,
his tantum
invenimus,
yet we finde
them com-
monly with
us, and in
great num-
bers.

or Lime-Tree; and the remarkable disposeure of those yellow Fringes about the purple Pestill of *Aron*, and elegant clusters of Dragons, so peculiarly secured by Nature with an *Umbrella* or skreening Leaf about them.

Anthol. Græc.
inter Epi-
grammata
περὶ δένδρων, Ἐν
δένδρῳ ἡ ἀν-
τίστρος μὴ ὁρί-
σται πάλαια.
Especially
the *Porus ccr-*
vixus Impera-
ti, sporosa, Al-
ga πρὸς τὴν ἀν-
Baulini.

The spongy Leaves of some Sea-wrecks, *Fucus*, Oaks in their severall kindes, found about the Shoar with ejectments of the Sea, are overwrought with Net-work elegantly containing this Order; which plainly declareth the naturality of this Texture, and how the Needle of Nature delighteth to work even in low and doubtfull Vegetations.

The *Arbustetum* or Thicket on the head of the Teazil may be observed in this Order: And he that considereth that Fabrick so regularly palisado'd and stemm'd with Flowers of the royal colour, in the house of the solitary Maggot may find the Seraglio of *Solomon*; and contemplating the calicular Shafts and uncous disposeure of their extremities, so accommodable unto the office of Absterfion, not condemn as wholly improbable the conceit of those who accept it for the herb (*a*) *Borith*. Where by the way we could with much inquiry never discover any transfiguration in this abstemious Insect, although we have kept them long in their proper Houses and Boxes, where some, wrapt up in their Webs, have lived upon their own Bowels from *September* unto *July*.

Jer. 2. 22.

In such a Grove do walk the little Creepers about the head of the Barre. And such an order is observed in the aculeous prickly Plantation upon the heads of severall common Thistles, remarkably in the notable Palisadoes about the flower of the Milk-thistle: And he that inquiseth into the little bottom of the Globe-thistle, may find that gallant Bush arise from a Scalp of like disposeure.

The white *Umbrella* or medicall bush of Elder is an Epitome of this Order, arising from five main Stems Quincuncially disposed, and tolerably maintained in their subdivisions. To omit the lower observations in the seminal Spike of *Mercurie* wild and Plantane.

Thus hath Nature ranged the Flowers of Santfoyn and French-Hony-suckle; and somewhat after this manner hath ordered the bush in *Jupiter's* Beard, or House-leek, which old Superstition set on the tops of houses as a defensive against Lightning and Thunder. Tha like in Fenny Seagreen, or the Water-(*b*) Souldier; which, though a military name from *Greece*, makes out the *Roman* Order.

A like ordination there is in the favaginous Sockets and Lozenge-seeds of the noble Flower of the Sun, wherein in Lozenge-figured Boxes Nature shuts up the Seeds and Balsame which is about them.

But the Firre and Pine-tree from their Fruits do naturally dictate this position: the Rhomboidal protuberances in Pine-apples maintaining this Quincuncial Order unto each other, and each *Rhombus* in it self. Thus are also disposed the triangular Foliations in the conicall Fruit of the Firre-tree, orderly shadowing and protesting the winged Seeds below them.

The like so often occurreth to the curiosity of Observers, especially in

Cyrus's Garden, or, The Quincunx Naturally considered.

spicated Seeds and Flowers, that we shall not need to take in the single Quincunx of *Fuchsin* in the growth of the male Fern, the seedy disposure of *Gramen Ischaemon*, and the Trunk or neat Reticulate work in the Cod of the Sachell-palm.

For even in very many round-stalked Plants the Leaves are set after a quintuple Ordination, the first Leaf answering the fifth in lateral disposition; wherein the Leaves successively rounding the Stalk, in four at the farthest the Compass is absolved, and the fifth Leaf or Sprout returns to the position of the other fifth before it; as in accounting upward is often observable in *furre-Pelitory*, *Ragweed*, the Sprouts of Oaks, and Thorns upon Pollards, and very remarkable in the regular disposure of the rugged excrescencies in the yearly Shoots of the Pine.

But in square-stalked Plants the Leaves stand respectively unto each other, either in cross or decussation to those above or below them, arising at cross positions; whereby they shadow not each other, and better resist the force of Winds, which in a parallel situation and upon square Stalks would more forcibly beat upon them.

And to omit, how Leaves and Sprouts which compass not the Stalk are often set in a Rhomboides, and, making long and short Diagonals, do stand like the Legs of *Quadrupedes* when they go; nor to urge the thwart enclosure and furling of Flowers and Blossomes before explication, as in the multiplied Leaves of *Pionie*; and the *Chiasmus* in five-leaved Flowers, while one lies wrapt about the staminous Beards, the other four obliquely shutting and closing upon each other; and how even Flowers which consist of four Leaves stand not ordinarily in three and one, but two and two cross-wise unto the *Stylus*: even the Autumnal Buds, which await the return of the Sun, do after the Winter Solstice multiply their calicular Leaves, making little *Rhombus's* and Network-figures, as in the *Sycamore* and *Lilac*.

The like is discoverable in the original production of Plants, which first putting forth two Leaves, those which succeed bear not over each other, but shoot obliquely or cross-wise, untill the Stalk appeareth, which sendeth not forth its first Leaves without all order unto them: and he that from hence can discover in what position the two first Leaves did arise, is no ordinary Observer.

Where, by the way, he that observeth the rudimental Spring of Seeds, shall find strict rule, although not after this order. How little is required unto effectual Generation, and in what diminutives the Plastick Principle lodgeth, is exemplified in Seeds, wherein the greater mass affords so little comproduction. In Beans the Leaf and Root sprout from the Germen, the main sides split and lie by; and in some pull'd up near the time of Blooming we have found the pulpos sides intire or little wasted. In Acorns the Neb dilating splitteth the two sides, which sometimes lie whole when the Oak is sprouted two handfuls. In *Lupins* these pulpy sides do sometimes

sometimes arise with the Stalk in a resemblance of two fat Leaves. Wheat and Rie will grow up, if, after they have shot some tender Roots, the adhering Pulp be taken from them. Beans will prosper though a part be cut away, and so much set as sufficeth to contain and keep the Germen close. - From this superfluous Pulp, in unkindly and wet years, may arise that multiplicity of little Insects which infest the Roots and Sprouts of tender Grains and Pulses.

In the little Neb or fructifying principle the motion is regular, and not transvertible, as to make that ever the Leaf which Nature intendeth the Root; observable from their Conversion untill they attain their right position, if Seeds be set invertedly.

In vain we expect the production of Plants from different parts of the Seed; from the same *Corculum* or little original proceed both Germinations: and in the power of this slender particle lie many Roots, that though the same be pull'd away, the generative particle will renew them again, and proceed to a perfect Plant: And Malt may be observed to grow, though the Cooms be fallen from it.

The Seminal Neb hath a defined and single place, and not extended unto both extremes. And therefore many too vulgarly conceive that Barley and Oats grow at both ends; for they arise from one *punctilio* or generative Neb, and the Spear, sliding under the Husk, first appeareth nigh the top. But in Wheat and Rie, being bare, the Sprouts are seen together. If Barley unhulled would grow, both would appear at once. But in this and Oat-meal the Neb is broken away; which makes them the milder food, and less apt to raise Fermentation in Decoctions.

Men taking notice of what is outwardly visible, conceive a sensible priority in the Root. But as they begin from one part, so they seem to start and set out upon one signal of Nature. In Beans yet soft, in Pease while they adhere unto the Cod, the rudimental Leaf and Root are discoverable. In the Seeds of Rocket and Mustard, sprouting in Glasses of water, when the one is manifest, the other is also perceptible. In muddy waters, apt to breed Duck-weed and Periwinkles, if the first and rudimental strokes of Duck-weed be observed, the Leaves and Root anticipate not each other. But in the Date-stone the first Sprout is neither Root nor Leaf distinctly, but both together: For the Germination being to pass through the narrow Navel and hole about the midst of the Stone, the generative Germ is fain to inlengthen it self, and shooting out about an inch, at that distance divideth into the ascending and descending portion.

And though it be generally thought that Seeds will root at that end where they adhere to their Originals, and observable it is that the Neb fits most often next the Stalk, as in Grains, Pulses, and most small Seeds; yet is it hardly made out in many greater Plants. For in Acorns, Almonds, Pistachios, Walnuts, and acuminate Shells, the Germ puts forth at the remotest part of the Pulp. And therefore to set Seeds in that posture wherein

Cyrus's Garden, or, The Quincunx Naturally considered.

wherein the Leaf and Roots may shoot right without contortion or forced circumvolution, which might render them strongly rooted and straighter, were a Criticism in Agriculture. And Nature seems to have made some provision hereof in many from their Figure, that as they fall from the Tree they may lie in positions agreeable to such advantages.

Beside the open and visible Testicles of Plants, the seminal Pores lie in great part invisible, while the Sun finds Polypody in Stone-walls, the little stinging Nettle and Nightshade in barren sandy High-ways, Scurvy-grass in *Green-land*, and unknown Plants brought in earth from remote Countreys. Beside the known longevity of some Trees, what is the most lasting Herb or Seed seems not easily determinable. Mandrakes upon known account have lived near an hundred years. Seeds found in Wild-Fowls Gizzards have sprouted in the earth. The Seeds of Marjoram and *Stramonium*, carelessly kept, have grown after seven years. Even in Garden-plots long fallow, and digged up, the Seeds of *Blattaria* and yellow Henbane after twelve years buriall have produced themselves again.

*In met. cam.
Cabeo.*

That Bodies are first Spirits *Paracelsus* could affirm, which in the maturation of Seeds and Fruits seems obscurely implied by *Aristotle*, when he delivereth that the spirituous parts are converted into Water, and the Water into Earth; and attested by observation in the maturative progress of Seeds, wherein at first may be discerned a flatuous distention of the Husk, afterwards a thin Liquour, which longer time digesteth into a Pulp or Kernell, observable in Almonds and large Nuts; and someway answered in the progressionall perfection of animal Semination, in its spermaticall maturation from crude pubescency unto perfection. And even that Seeds themselves in their rudimentall discoveries appear in foliaceous Surcles or Sprouts within their Coverings, in a diaphanous Jellie, before deeper incrassation, is also visibly verified in Cherries, Acorns, Plums.

From Seminal considerations, either in reference unto one another, or distinction from animal production, the Holy Scripture describeth the Vegetable creation; and while it divideth Plants but into Herb and Tree, though it seemeth to make but an accidental Division from magnitude, it tacitly containeth the natural distinction of Vegetables observed by Herbarists, and comprehending the four kinds. For since the most natural distinction is made from the production of Leaf or Stalk, and Plants after the two first seminal Leaves do either proceed to send forth more Leaves, or a Stalk; the folious and stalky emission distinguisheth Herbs and Trees, and stand authentically differenced but from the accidents of the Stalk.

The equivocal production of things under undiscerned Principles makes a large part of Generation, though they seem to hold a wide Univocacy in their set and certain Originals, while almost every Plant breeds its peculiar Insect, most a Butterfly, Moth or Fly; wherein the Oak seems to contain the largest Seminality, while the *Lilus*, Oak-Apple, Dill, woolly Tuft, foraminous Roundles upon the Leaf, and Grapes under ground, make a Fly with

with some difference. The great variety of Flies lies in the variety of their Originals. In the Seeds of Caterpillars or Cankers there lieth not onely a Butterfly or Moth, but, if they be steril or untimely cast, their production is often a Fly; which we have also observed from corrupted and mouldred Eggs both of Hens and Fishes. To omit the generation of Bees out of the Bodies of dead Heifers, or, what is strange, yet well attested, the production of Eels in the backs of living Cods and Perches.

Schoneveldus
de Pisc.

The exiguity and smalness of some Seeds extending to large productions is one of the Magnalities of Nature, somewhat illustrating the work of the Creation, and vast production from Nothing. The true (c) Seeds of Cypress and Rampions are indistinguishable by old eyes. Of the Seeds of Tobacco a thousand make not one grain. The disputed Seeds of Harts-tongue and Maiden-hair require a greater number. From such undiscernible Seminalities arise spontaneous Productions. He that would discern the rudimentall stroak of a Plant, may behold it in the Original of Duckweed; at the bigness of a pin's point, from convenient water in Glasses; wherein a watchfull eye may also discover the puncticular Originals of Perwinkles and Gnats.

c Doctissim.
Laurenburg.
Hort.

That Seeds of some Plants are less than any Animals seems of no clear decision. That the biggest of Vegetables exceedeth the biggest of Animals in full bulk and all dimensions admits exception in the Whale, which in length and above-ground measure will also contend with tall Oaks. That the richest Odour of Plants surpasseth that of Animals may seem of some doubt, since animal-Musk seems to excell the vegetable, and we finde so noble a sent in the Tulip-Fly and (d) Goat-Beetle.

d The long
and tender
green Capri-
cornus, rarely
found: we
could never
meet with
but two.

Now whether seminal Nebs hold any sure proportion unto seminal Enclosures; why the form of the Germ doth not answer the figure of the enclosing Pulp; why the Neb is seated upon the solid and not the chanell'd side of the Seed, as in Grains; why, since we often meet with two Yolks in one Shell, and sometimes one Egg within another, we do not oftener meet with two Nebs in one distinct Seed; why, since the Eggs of a Hen laid at one course do commonly out-weigh the Bird, and some Moths coming out of their Cases, without assistance of food, will lay so many Eggs as to outweigh their Bodies, Trees rarely bear their Fruit in that gravity or proportion; whether in the germination of Seeds, according to Hippocrates, the lighter part ascendeth and maketh the Sprout, the heaviest tending downward frameth the Root, since we observe that the first Shoot of Seeds in water will sink or bow down at the upper and leafing end; whether it be not more rational Epicurism to contrive whole dishes out of the Nebs and spirited particles of Plants, then from the Gallatures and Treddles of Eggs, since that part is found to hold no seminal share in Oval Generation: are Quere's which might enlarge, but must conclude this Digression.

And though not in this Order, yet how Nature delighteth in this Number, and what consent and coordination there is in the Leaves and parts of Flow-

Flowers, it cannot escape our observation in no small number of Plants. For the calicular or supporting and closing Leaves do answer the number of the Flowers, especially in such as exceed not the number of Swallows Eggs; as in Violets, Stitchwort Blossoms: and Flowers of one Leaf have often five divisions, answered by a like number of calicular Leaves; as *Gentianella*, *Convolutus*, Bell-flowers. In many the Flowers, Blades, or staminous Shoots and Leaves are all equally five; as in Cockle, Mullein, and *Blattaria*, wherein the Flowers before explication are pentagonally wrapped up, with some resemblance of the *Blatta* or Moth, from whence it hath its name. But the contrivance of Nature is singular in the opening and shutting of Bindeweeds, performed by five inflexures, distinguishable by pyramidical figures and also different colours.

The Rose at first is thought to have been of five Leaves, as it yet groweth wilde among us; but in the most luxuriant the calicular Leaves do still maintain that number. But nothing is more admired then the five Brethren of the Rose, and the strange dispose of the Appendices or Beards in the calicular Leaves thereof; which, in despair of resolution, is tolerably salved from this contrivance, best ordered and suited for the free closure of them before explication. For those two which are smooth and of no Beard are contrived to lie undermost, as without prominent parts, and fit to be smoothly covered; the other two which are beset with Beards on either side stand outward and uncovered; but the fifth or half-bearded Leaf is covered on the bare side, but on the open side stands free, and bearded like the other.

Besides a large number of Leaves have five divisions, and may be circumscribed by a Pentagon or figure of five Angles, made by right lines from the extremity of their Leaves; as in Maple, Vine, Fig-Tree. But five-leaved Flowers are commonly disposed circularly about the *Stylus*; according to the higher Geometry of Nature, dividing a Circle by five *Radii*, which concur not to make Diameters, as in quadrilateral and sexangular Intersections.

Now the number of Five is remarkable in every Circle, not onely as the first spherical Number, but the measure of spherical Motion. For spherical Bodies move by Fives; and every globular Figure, placed upon a Plane, in direct volutation returns to the first point of Contaction in the first touch, accounting by the Axes of the Diameters or Cardinal Points of the four quarters thereof: and before it arriveth unto the same Point again, it maketh five Circles equal unto it self, in each progress from those quarters absolving an equal Circle.

By the same Number doth Nature divide the Circle of the Sea-star, and in that order and number disposeth those elegant Semi-circles or dental Sockets and Eggs in the Sea-Hedge-hog. And no mean Observation hereof there is in the Mathematicks of the neatest Retiary Spider, which concluding in forty four Circles, from five Semidiameters beginneth that elegant Texture.

And

And after this manner doth lay the foundation of the circular Branches of the Oak, which being five-cornered in the tender annual Sprouts, and manifesting upon incision the signature of a Star, is after made circular, and swell'd into a round Body. Which practice of Nature is become a point of Art, and makes two Problems in *Euclid*. But the Briar, which sends forth Shoots and Prickles from its Angles, maintains its pentagonal Figure, and the unobserved signature of a handsome Porch within it. To omit the five small Buttons dividing the Circle of the Ivy-berry, and the five characters in the Winter-stalk of the Wall-nut, with many other Observables, which cannot escape the eyes of signal Discerners; such as know where to finde *Ajax* his name in *Gallitricum*, or *Aaron's* Mitre in *Henbane*.

Elem. li. 43

Quincuncial forms and Ordinations are also observable in Animal Figurations. For to omit the *Hyoides* or Throat-bone of Animals; the *Furcula* or Merry-thought in Birds, which supporteth the *Scapula*, affording a passage for the Winde-pipe and the Gullet; the Wings of Flies, and disposition of their Legs in their first formation from Maggots, and the position of their Horns, Wings and Legs in their *Aurelian* Cases and Swadling-clouts: the back of the *Cimex arboreus*, found often upon Trees and lesser Plants, doth elegantly discover the *Burgundian* Decussation. And the like is observable in the Belly of the *Noctuelon* or Water-Beetle, which swimmeth on its back; and the handsome *Rhombuses* of the Sea-poult or Werrell, on either side the Spine.

The sexangular Cells in the Honey-combs of Bees are disposed after this Order. Much there is not of wonder in the confused Houses of Pismires, though much in their busie life and actions: more in the edificial Palaces of Bees those Monarchical spirits, who make their Combs six-corner'd, declining a Circle, whereof many stand not close together, and compleatly fill the *Area* of the place; but rather affecting a six-sided Figure, whereby every Cell affords a common side unto six more, and also a fit receptacle for the Bee it self, which, gathering into a Cylindrical Figure, aptly enters its sexangular house, more nearly approaching a circular Figure then either doth the Square or Triangle. And the Combs themselves are so regularly contrived, that their mutual Intersections make three Lozenges at the bottom of every Cell; which severally regarded make three Rows of neat Rhomboidal Figures, connected at the Angles, and so continue three several Chains throughout the whole Comb.

As for the *Favago* found commonly on the Sea-shoar, though named from an Honey-comb, it but rudely makes out the resemblance, and better agrees with the round Cells of Humble-bees. He that would exactly discern the shop of a Bee's mouth needs observing eyes, and good augmenting-Glasses, wherein is discoverable one of the nearest pieces in Nature; and must have a more piercing eye then mine, who findes out the shape of Bull's heads in the Guts of Drones pressed out behinde, ac-

Gom.de Sale. cording to the experiment of *Gomelius*; wherein notwithstanding there seemeth somewhat which might incline a plain fancy to credulity of similitude.

A resemblance hereof there is in the orderly and rarely-disposed Cells made by Flies and Insects, which we have often found fastened about small Sprigs; and in those cottonary and woolly pillows which sometimes we meet with fastened unto Leaves, there is included an elegant Net-work Texture, out of which come many small Flies. And some resemblance there is of this Order in the Eggs of some Butterflies and Moths, as they stick upon Leaves and other substances; which being dropped from behinde, nor directed by the eye, doth neatly declare how Nature Geometrized, and observeth Order in all things.

A like correspondency in Figure is found in the Skins and outward Teguments of Animals, whereof a regardable part are beautifull by this Texture. As the Backs of several Snakes and Serpents, elegantly remarkable in the *Aspis* and the Dart-snake, in the *Chiasmus* and larger Decussations upon the Back of the Rattle-snake, and in the close and finer Texture of the *Mater formicarum*, or Snake that delights in Ant-hills; whereby, upon approach of outward injuries, they can raise a thicker Phalanx on their Backs, and handsomely contrive themselves into all kindes of Flexures; whereas their Bellies are commonly covered with smooth semicircular divisions, as best accommodable unto their quick and gliding motion.

This way is followed by Nature in the peculiar and remarkable Tail of the Bever, wherein the scaly particles are disposed somewhat after this order; which is the plainest resolution of the wonder of *Bellonius*, while he saith, with incredible Artifice hath Nature framed the Tail or Oar of the Bever. Where by the way we cannot but wish a model of their Houses; so much extolled by some Describers: wherein since they are so bold as to venture upon three Stages, we might examine their Artifice in the Contignations, the rule and order in the Compartitions; or whether that magnified Structure be any more than a rude rectangular Pile or meer Hovel-building.

Thus works the hand of Nature in the feathery Plantation about Birds; observable in the Skins of the * Breast, Legs and Pinions of Turkies, Geese and Ducks, and the Oars or finny Feet of Water-Fowl; and such a natural Net as the scaly covering of Fishes, of Millets, Carps, Tenches, &c. even in such as are excoriable and consist of smaller Scales, as Breets, Soals, and Flounders. The like Reticulate grain is observable in some *Rassia* Leather. To omit the ruder Figures of the *Ostracion*, the triangular or Cunny-fish, or the pricks of the Sea-Porcupine.

The same is also observable in some part of the Skin of Man, in Habits of neat Texture, and therefore not unaptly compared unto a Net. We shall not affirm that from such grounds the *Aegyptian* Embalmers imitated this

*Elegantly conspicuous on the inside of the striped Skins of Dive-Fowl, of the Cormorant, Goshander, Weasell, Loon, &c.

this Texture: yet in their linen folds the same is still observable among their nearest Mummies, in the Figures of *Isis* and *Osiris*, and the Tutelary spirits in the *Bembine* Table. Nor is it to be overlooked how *Orus*, the Hieroglyphick of the World, is described in a Net-work covering from the shoulder to the foot. And (not to enlarge upon the cruciated Character of *Trismegistus*, or handed Crosses so often occurring in the Needles of *Pharaoh* and Obelisks of Antiquity) the *Statue Isiacæ*, Teraphims and little Idols found about the Mummies, do make a Decussation or *Jacob's Cross* with their Armes, like that on the head of *Ephraim* and *Manasses*: and this *Decussis* is also graphically described between them.

This Reticulate or Net-work was also considerable in the inward parts of Man, not onely from the first *Subtegmen* or Warp of his formation, but in the netty Fibres of the Veins and Vessels of life; wherein, according to common Anatomie, the right and transverse Fibres are decussated by the oblique Fibres, and so must frame a Reticulate and Quincuncial Figure by their Obliquations, emphatically extending that Elegant expression of Scripture, *Thou hast curiously embroidered me, thou hast wrought me up after the finest way of Texture, and as it were with a Needle.*

Nor is the same observable onely in some Parts, but in the whole Body of Man, which upon the extension of Arms and Legs doth make out a Square, whose Intersection is at the Genitals. To omit the phantastical Quincunx in *Plato* of the first Hermaphrodite or Double man, united at the Loins, which *Jupiter* after divided.

A rudimental resemblance hereof there is in the cruciated and rugged folds of the *Reticulum* or Net-like Ventricle of ruminating horned Animals, which is the second in order, culinarily called the Honey-comb: for many divisions there are in the Stomack of several Animals. What number they maintain in the *Scurus* and ruminating Fish, common description or our own experiment hath made no discovery. But in the Ventricle of *Porpusses* there are three divisions; in many Birds a Crop, Gizzard, and little Receptacle before it. But in Cornigerous Animals, which chew the Cud, there are no less then four of distinct position and office.

The *Reticulum* by these crossed Cells makes a farther Digestion in the dry and exsuccous part of the Aliment received from the first Ventricle. For at the bottome of the Gullet there is a double Orifice: What is first received at the Mouth descendeth into the first and greater Stomack, from whence it is returned into the Mouth again; and after a fuller Mastication and salivous mixture, what part thereof descendeth again in a moist and succulent body, it slides down the softer and more permeable Orifice into the *Omasus* or third Stomack; and from thence conveyed into the fourth, receives its last Digestion. The other dry and exsuccous part, after Rumination by the larger and stronger Orifice, beareth into the first Stomack, from thence into the *Reticulum*, and so progressively

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into the other divisions. And therefore in Calves newly calved there is little or no use of the two first Ventracles, for the milk and liquid aliment slippeth down the softer Orifice into the third Stomack; where making little or no stay, it passeth into the fourth, the seat of the *Coagulatio* or Runnet, or that division of Stomack which seems to bear the name of the whole in the *Greek* translation of the Priest's Fee in the Sacrifice of Peace-offerings.

As for those Rhomboidal Figures made by the Cartilaginous parts of the Wezon in the Lungs of great Fishes and other Animals, as *Rondeletius* discovered, we have not found them so to answer our Figure as to be drawn into illustration. Something we expected in the more discernable texture of the Lungs of Frogs, which notwithstanding being but two curious Bladders, not weighing above a grain, we found interwoven with Veins, not observing any just order. More orderly situated are those cretaceous and chalky Concretions found sometimes in the bigness of a small Vetch on either side their Spine; which being not agreeable unto our order, nor yet observed by any, we shall not here discourse on.

* 1652. described in our *Pseudo-Epidem.* Edit. 3.

But had we found a better account and tolerable Anatomy of that prominent Jowl of the (e) *Sperma-Ceti*-Whale; then questuary operation or the stench of the last cast upon our Shoar permitted; we might have perhaps discovered some handsome order in those Net-like Seats and Sockets, made like Honey-combs, containing that medicall matter.

Lastly, The Incession or Local motion of Animals is made with analogy unto this Figure, by decussative Diametrals, Quincuncial Lines and Angles. For, to omit the enquiry how Butterflies and Breezes move their four Wings, how Birds and Fishes in aire and water move by joynt stroaks of opposite Wings and Fins, and how salient Animals in jumping forward seem to arise and fall upon a square Base; as the Station of most Quadrupedes is made upon a long Square, so in their Motion they make a Rhomboides, their common Progression being performed diametrically by Decussation and cross advancement of their Legs; which not observed, begot that remarkable absurdity in the position of the Legs of *Castor's* Horse in the Capitol. The Snake, which moveth circularly, makes his Spires in like order, the convex and concave Spirals answering each other at alternate distances. In the motion of Man the Arms and Legs observe this thwarting position; but the Legs alone do move Quincuncially by single Angles, with some resemblance of an V, measured by successive advancement from each Foot, and the Angle of Indenture great or less, according to the extent or brevity of the Stride.

Studious Observators may discover more Analogies in the orderly Book of Nature, and cannot escape the Elegancy of her hand in other Correspondencies. The Figures of Nails and Crucifying appurtenances are but precariously made out in the *Granadilla* or Flower of *Christ's* Passion; and we despair to behold in these parts that handsome draught of Crucifixion

cifixion in the fruit of the *Barbado Pine*. The seminal Spike of *Phalaris*, or great Shaking-grass, more nearly answers the Tail of a Rattle-Snake than many Resemblances in *Portia*: And if the (f) Man-*Orchis* of *Orchis An-*
Columna be well made out, it excelleth all Analogies. In young Walnuts *chropophora*
 cut athwart it is not hard to apprehend strange Characters; and in those *Fabii Co-*
 of somewhat elder growth, handsome ornamental draughts about a plain *lumnæ*.
 Cross. In the Root of *Osmond*, or Water-fern, every eye may discern
 the form of a Half-Moon, Rain-bow, or half the Character of *Pisces*.
 Some finde *Hebrew*, *Arabick*, *Greek* and *Latine* Characters in Plants: In
 a common one among us we seem to reade *Acaia*, *Vivin*, *Lilil*.

Right lines and Circles make out the bulk of Plants: In the parts
 thereof we finde Helicall or spiral Roundles, *Voluta's*, conicall Sections,
 circular Pyramids and Frustums of *Archimedes*; and cannot over-
 look the orderly hand of Nature, in the alternate succession of the flat
 and narrower sides in the tender Shoots of the Ash, or the regular in-
 equality of bigness in the five-leaved Flowers of Henbane, and some-
 thing like in the calicular Leaves of *Tuisan*: How the Spots of *Perfi-*
caria do manifest themselves between the sixth and tenth Rib; how the
 triangular Cap in the Stem or *Stylus* of Tulips doth constantly point at
 three outward Leaves; that spicated Flowers do open first at the Stalk;
 that white Flowers have yellow Thrums or Knops; that the Nebs of Beans
 and Pease do all look downward, and so press not upon each other; and
 how the Seeds of many pappous or downy Flowers lockt up in Sockets,
 after a Gomphosis or *mortis*-articulation diffuse themselves circularly in-
 to Branches of rare order, observable in *Tragopogon* or Goat's-beard, con-
 formable to the Spider's web, and the *Radix* in like manner telarly inter-
 woven.

And how in Animal natures even Colours hold correspondencies and
 mutual correlations. That the colour of the Caterpillar will shew again
 in the Butterfly, with some latitude is allowable. Though the regular Spots
 in their Wings seem but a mealie adhesion, and such as may be wiped a-
 way; yet since they come in this variety out of their Cases, there must be
 regular Pores in those parts and Membranes defining such Exudations.

That (g) *Augustus* had native Notes on his Body and Belly, after the or- *8 Suet. in vit.*
 der and number in the Star of *Charles-wain*, will not seem strange unto *Aug.*
Astral Physiognomy, which accordingly considereth Moles in the Body of
 Man, or Physicall Observators, who from the position of Moles in the Face,
 reduce them to rule and correspondency in other Parts. Whether after the
 like method medicall conjecture may not be raised upon Parts inwardly
 affected; since parts about the Lips are the criticall seats of Pustules dis-
 charged in Agues, and scrophulous Tumours about the Neck do so often
 speak the like about the Mesentery; may also be considered.

The russet Neck in young Lambs seems but adventitious, and may
 owe its tincture to some contagion in the Womb: But that if Sheep have
 any

any black or deep Russet in their Faces, they want not the same about their Legs and Feet; that black Hounds have mealy Mouths and Feet; that black Cows, which have any white in their Tails, should not miss of some in their Bellies; and if all white in their Bodies, yet if black-mouth'd, their Ears and Feet maintain the same colour: are correspondent Tinctures not ordinarily failing in Nature, which easily unites the accidents of extremities, since in some Generations she transmutes the Parts themselves, while in the *Aurelian Metamorphosis* the Head of the Canker becomes the Tail of the Butterfly. Which is in some way not beyond the contrivance of Art, in Submersions and Inlays inverting the extremes of the Plant, and fetching the Root from the Top; and also imitated in handsome Columnary work, in the inversion of the extremes, wherein the Capite and the Base hold such near correspondency.

In the Motive parts of Animals may be discovered mutual proportions; not onely in those of Quadrupedes, but in the Thigh-bone, Leg, Foot-bone, and Claws of Birds. The Legs of Spiders are made after a sesquitercian proportion, and the long Legs of some Locusts double unto some others. But the internodial parts of Vegetables, or spaces between the Joynts, are contrived with more uncertainty; though the Joynts themselves in many Plants maintain a regular Number.

In Vegetable Composure the union of prominent parts seems most to answer the *Apophyses* or Processes of Animal Bones, whereof they are the produced parts or prominent Explantations. And though in the parts of Plants which are not ordained for Motion we do not expect correspondent Articulations; yet in the setting on of some Flowers and Seeds in their Sockets, and the lineal commissure of the Pulp of several Seeds, may be observed some shadow of the Harmony, some show of the *Gomphosis* or *mortis-articulation*.

As for the *Diarthrosis* or motive Articulation, there is expected little Analogy: though long-stalked Leaves do move by long lines, and have observable Motions; yet are they made by outward impulsions, like the motion of pendulous Bodies, while the parts themselves are united by some kinde of *Symphysis* unto the Stock.

But standing Vegetables, void of motive Articulations, are not without many Motions. For beside the motion of Vegetation upward, and of Radiation unto all quarters, that of Contraction, Dilatation, Inclination and Contortion, is discoverable in many Plants. To omit the Rose of *Fericho*, the ear of Rie which moves with change of weather, and the Magical Spit, made of no rare Plants, which windes before the fire, and roasts the Bird without turning.

Even Animals near the Classis of Plants seem to have the most restless Motions. The Summer-worm of Ponds and Plashees makes a long waving Motion; the Hair-worm seldom lies still. He that would behold a very anomalous Motion, may observe it in the tortile and tiring strokes of (b) Gnat-worms.

CHAP.

* Found often in some form of red Maggot in the standing waters of Cisterns in the Summer.

C H A P. IV.

AS for the Delights, Commodities, Myſteries, with other concerns of this Order, we are unwilling to fly them over in the ſhort deliveries of *Virgil*, *Varro*, or others, and ſhall therefore enlarge with additional ampliations.

By this Poſition they had a juſt proportion of Earth to ſupply an equality of Nouriſhment; the Diſtance being ordered, thick or thin, according to the magnitude or vigorous attraction of the Plant, the goodneſs, leanneſs, or propriety of the Soil; and therefore the rule of *Solon* concerning the Territory of *Athens* not extendible unto all, allowing the diſtance of ſix foot unto common Trees, and nine for the Fig and Olive.

They had a due diffuſion of their Roots on all or both ſides, whereby they maintained ſome proportion to their height in Trees of large radicati-on. For that they ſtrictly make good their profoundeur or depth unto their height, according to common conceit, and that expreſſion of (a) *Virgil*, though confirmable from the Plane-tree in *Pliny*, and ſome few examples, is not to be expected from the generation of Trees almoſt in any kinde, either of ſide-spreading or tap-roots; except we meaſure them by lateral and oppoſite diffuſions; nor commonly to be found in *minor* or herby Plants, if we except Sea-holly, Liquoriſh, Sea-ruſh, and ſome others.

^a Quantum
verſice ad au-
ras *Æthere-*
as, tantum ra-
dice ad terra-
ra tendit.

They had a commodious radiation in their growth, and a due expansion of their Branches for ſhadow or delight. For Trees thickly planted do run up in height and branch with no expansion, ſhooting unequally, or ſhort and thin, upon the neighbouring ſide. And therefore Trees are inwardly bare, and ſpring and leaf from the outward and Sunny ſide of their Branches.

Whereby they alſo avoided the perill of *συνολαδεια* or one Tree per-riſhing with another, as it happeneth oftentimes from the ſick *Effluvioms* or entanglements of Roots, falling foul with each other; obſervable in Elmes ſet in Hedges, where if one dieth, the neighbouring Tree prospereth not long after.

In this ſituation, divided into many intervalls, and open unto ſix paſſages, they had the advantage of a fair perſtation from windes, brushing and cleaning their ſurfaces, relaxing and cloſing their Pores unto due perſpiration. For that they afford large *Effluvioms*, perceptible from Odours diffuſed at great diſtances, is obſervable from Onions out of the Earth, which though dry, and kept untill the Spring, as they ſhoot forth large and many Leaves, do notably abate of their weight: and Mint growing in Glaſſes of water, untill it arriveth unto the weight of an ounce, in a ſhady place, will ſometimes exhaust a pound of water.

And as they ſend forth much, ſo may they receive ſomewhat in: For

beside the common way and road of reception by the Root, there may be a refection and imbibition from without; for gentle Showrs refresh Plants, though they enter not their Roots, and the good and bad *Effluvia* of Vegetables promote or debilitate each other. So *Epithymum* and Dodder, rootless and out of the ground, maintain themselves upon Thyme, Savory, and Plants whereon they hang. And Ivy divided from the Root, we have observed to live some years by the cirrous parts, commonly conceived but as tenacles and hold-fasts unto it. The Stalks of Mint cropt from the Root stripped from the Leaves, and set in Glasses with the Root-end upward, and out of the water, we have observed to send forth Sprouts and Leaves without the aid of Roots; and *Scordium* to grow in like manner, the Leaves set downward in water. To omit severall Sea-plants, which grow on single Roots from stones, although in very many there are Side-shoots and Fibres beside the fastening Root.

By this open Position they were fairly exposed unto the rays of Moon and Sun, so considerable in the growth of Vegetables. For though Poplars, Willows, and severall Trees, be made to grow about the brinks of *Acheron* and dark habitations of the Dead; though some Plants are content to grow in obscure Wells, wherein also old Elme-pumps afford sometimes long bushy Sprouts, not observable in any above ground; and large fields of Vegetables are able to maintain their Verdure at the bottome and shady part of the Sea: yet the greatest number are not content without the actual rays of the Sun, but bend, incline, and follow them; as large lifts of Solisequous and Sun-following Plants. And some observe the method of its motion in their own growth and conversion, twining towards the West by the South, as Briony, Hops, Woodbine, and severall kindes of Bindweed; which we shall more admite, when any can tell us they observe another Motion and Twist by the North at the *Antipodes*. The same Plants rooted against an erect North-wall full of holes will finde a way through them to look upon the Sun. And in tender Plants, from Mustard-seed sown in the Winter, and in a plot of earth placed inwardly against a South-window, the tender Stalks of two Leaves arose not erect, but bending towards the Window, nor looking much higher then the Meridian Sun. And if the Pot were turned, they would work themselves into their former declinations, making their conversion by the East. That the Leaves of the Olive and some other Trees solstitially turn, and precisely tell us when the Sun is entred *Cancer*, is scarce expectable in any Climate; and *Theophrastus* warily observes it: Yet somewhat thereof is observable in our own, in the Leaves of Willows and Sallows, some weeks after the Solstice. But the great *Convolvulus* or white-flowered Bindweed observes both motions of the Sun; while the Flower twists *Equinoctially* from the left hand to the right, according to the Daily revolution, the Stalk twinneth *Ecliptically*, from the right to the left, according to the Annual conversion.

Some commend the exposure of these orders unto the Western gales, as the most generative and fructifying breath of Heaven. But we applaud the Husbandry of *Solomon*, whereto agreeth the doctrine of *Theophrastus*, *Arise, O North-winde, and blow thou South, upon my Garden, that the Spices thereof may flow out*: For the North-winde closing the Pores and shutting up the *Effluvioms*, when the South doth after open and relax them, the Aromaticall Gums do drop, and sweet Odours fly actively from them. And if his Garden had the same situation which Maps and Charts afford it, on the East-side of *Jerusalem*, and having the wall on the West; these were the Winds unto which it was well exposed.

By this way of Plantation they encreased the number of their Trees, which they lost in *Quaternio's* and Square-orders; which is a commodity insisted on by *Varro*, and one great intent of Nature, in this position of Flowers and Seeds in the elegant formation of Plants, and the former Rules observed in natural and artificial Figurations.

Whether in this order, and one Tree in some measure breaking the cold and pinching gusts of Winds from the other, Trees will not better maintain their inward Circles, and either escape or moderate their excentricities, may also be considered. For the Circles in Trees are naturally concentricall, parallel unto the Bark and unto each other, till Frost and piercing Winds contract and close them on the weather-side, the opposite Semicircle widely enlarging, and at a comely distance; which hindereth oftentimes the beauty and roundness of Trees, and makes the Timber less serviceable, whiles the ascending Juyce, not readily passing, settles in Knots and Inequalities. And therefore it is no new course of Agriculture, to observe the native position of Trees according to North and South in their Transplantations.

The same is also observable under ground in the Circinations and spherical rounds of Onions, wherein the Circles of the Orbs are oftentimes larger, and the Meridional lines stand wider upon one side then the other. And where the largeness will make up the number of planetical Orbs, that of *Luna* and the lower Planets exceed the dimensions of *Saturn* and the higher. Whether the like be not verified in the Circles of the large Roots of Briony and Mandrakes, or why in the Knots of Deal or Firre the Circles are often eccentricall, although not in a plane, but vertical and right position; deserves a farther enquiry.

Whether there be not some irregularity of Roundness in most Plants according to their position; whether some small compression of Pores be not perceptible in parts which stand against the current of waters, as in Reeds, Bull-rushes, and other Vegetables, toward the streaming quarter, may also be observed; and therefore such as are long and weak are commonly contrived into a Roundness of Figure, whereby the water presseth less, and slippeth more smoothly from them: and even in Flags or flat-figured Leaves, the greater part obvert their sharper sides unto the Current in Ditches.

But whether Plants which float upon the surface of the water be for the most part of cooling qualities, those which shoor above it of heating virtues, and why; whether *Sargasso* for many miles floating upon the Western Ocean, or Sea-Lettuce and *Phasganium* at the bottome of our Seas, make good the like qualities; why Fenny waters afford the hottest and sweetest Plants, as *Calamus*, *Cyperus*, and Crowfoot, and Mud cast out of Ditches most naturally produceth Arse-smart; why Plants so greedy of Water so little regard Oil; why, since many Seeds contain much Oil within them, they endure it not well without, either in their growth or production; why, since Seeds shoot commonly under ground and out of the air, those which are let fall in shallow Glasses, upon the surface of the water, will sooner sprout then those at the bottom, and if the water be covered with Oil, those at the bottom will hardly sprout at all; we have not room to conjecture.

Whether Ivy would not less offend the Trees in this clean Ordination and well-kept paths, might perhaps deserve the question. But this were a Quere onely unto some Habitations, and little concerning *Cyrus* or the *Babylonian* Territory, wherein by no industry *Harpalus* could make Ivy grow; and *Alexander* hardly found it about those parts to imitate the Pomp of *Bacchus*. And though in these Northern Regions we are too-much acquainted with one Ivy, we know too little of another; whereby we apprehend not the expressions of Antiquity, the (b) Splenetick medicine of *Galen*, and the Emphasis of the Poet in the (c) beauty of the white Ivy.

The like concerning the growth of Mistletoe, which dependeth not onely of the Species or kinde of Tree, but much also of the Soil; and therefore is common in some places, not readily found in others; frequent in *France*, not so common in *Spain*, and scarce at all in the Territory of *Ferrara*; nor easily to be found where it is most required upon Oaks, less on Trees continually verdant. Although in some places the Olive escapes it not, requiting its detriment in the delightfull view of its read Berries; as *Clusius* observed in *Spain*, and *Bellonius* about *Hierusalem*. But this Parasitical Plant suffers nothing to grow upon it by any way of art, nor could we ever make it grow where Nature had not planted it; as we have in vain attempted by Inoculation and Infiton upon its native or forein Stock; and though there seem nothing improbable in the Seed, it hath not succeeded by Sation in any manner of ground; wherein we had no reason to despair, since we read of vegetable Horns, and how Rams-horns will root about *Goa*.

But besides these rural Commodities, it cannot be meanly detestable in the variety of Figures which these Orders open and closed do make: whilest every Inclosure makes a *Rhombus*, the Figures obliquely taken a *Rhomboides*; the Intervalls bounded with parallel lines, and each Intersection built upon a Square, affording two Triangles or Pyramids vertically conjoynd, which in the strict Quincuncial Order do oppositely make acute and blunt Angles.

And

* *Galen. de med. secundum loc.*

* *Hederâ formosior albâ.*

Linschoten.

And though therein we meet not with right Angles, yet every *Rhombus* containing four Angles equal unto two right, it virtually contains two right in every one. Nor is this strange unto such as observe the natural Lines of Trees, and parts disposed in them. For neither in the Root doth nature affect this Angle, which shooting downward for the stability of the Plant doth best effect the same by Figures of Inclination; nor in the Branches and stalky Leaves, which grow most at acute Angles, as declining from their Head the Root, and diminishing their Angles with their altitude: Verified also in lesser Plants, whereby they better support themselves, and bear not so heavily upon the Stalk; so that while near the Root they often make an Angle of seventy parts, the Sprouts near the top will often come short of thirty. Even in the Nerves and Master-veins of the Leaves the acute Angle ruleth; the obtuse is but seldom found, and in the backward part of the Leaf, reflecting and arching about the Stalk. But why oftentimes one side of the Leaf is unequal unto the other, as in Hazell and Oaks; why on either side the Master-vein the lesser and derivative Chanels are not directly opposite, nor at equal Angles respectively unto the adverse side, but those of one part do often exceed the other, as the Walnut and many more; deserves another enquiry.

Now if for this Order we affect coniferous and tapering Trees, particularly the Cypress, which grows in a conical Figure, we have found a Tree not only of great Ornament, but in its Essentials of affinity unto this Order; a solid *Rhombus* being made by the conversion of two *Equicrural* Cones, as *Archimedes* hath defined. And these were the common Trees about *Babylon* and the East, whereof the Ark was made; and *Alexander* found no Trees so accommodable to build his Navy. And this we rather think to be the Tree mentioned in the *Canticles*, which stricter Botanology will hardly allow to be Camphire.

And if Delight or ornamental view invite a comely Disposition by circular Amputations, as is elegantly performed in Haw-thorns, then will they answer the Figures made by the conversion of *Rhombus*, which maketh two concentric Circles; the greater Circumference being made by the lesser Angles, the lesser by the greater.

The Cylindrical Figure of Trees is virtually contained and latent in this Order: a Cylinder, or long Round, being made by the conversion or turning of a Parallelogram, and most handsomely by a long Square, which makes an equal, strong and lasting Figure in Trees, agreeable unto the Body and motive parts of Animals, the greatest number of Plants, and almost all Roots, though their Stalks be angular, and of many Corners, which seem not to follow the Figure of their Seeds; since many angular Seeds send forth round Stalks, and spherical Seeds arise from angular Spindles, and many rather conform unto their Roots, as the round Stalks of bulbous Roots, and in tuberous Roots Stems of like figure. But why, since the largest number of Plants maintain a circular Figure, there are so few

with teretous or long-round Leaves; why coniferous Trees are tenuifolious or narrow-leaved; why Plants of few or no Joynts have commonly round Stalks; why the greatest number of hollow Stalks are round Stalks; or why in this variety of angular Stalks the quadrangular most exceedeth; were too long a speculation. Meanwhile obvious experience may finde, that in Plants of divided Leaves above, Nature often beginneth circularly in the two first Leaves below; while in the singular Plant of Ivy she exerciseth a contrary Geometry, and beginning with angular Leaves below, rounds them in the upper Branches.

Nor can the Rows in this Order want delight, as carrying an aspect answerable unto the *dipteros hypathra*, or double order of Columns open above; the opposite Ranks of Trees standing like Pillars in the *Cavedia* of the Courts of famous Buildings, and *Portico's* of the *Templa Subdialia* of old; somewhat imitating the *Peristylia* or Cloister-buildings, and the *Exedra* of the Ancients, wherein men discoursed, walked and exercised. For that they derived the rule of Columns from Trees, especially in their proportional diminutions, is illustrated by *Vitruvius* from the Shafts of Firre and Pine. And though the Inter-arboration do imitate the *Aræostylos*, or thin order, not strictly answering the proportion of Intercolumniations; yet in many Trees they will not exceed the intermission of the Columns in the Court of the Tabernacle, which being an hundred cubits long, and made up by twenty Pillars, will afford no less then Intervalls of five cubits.

Beside, in this kinde of Aspect the Sight being not diffused, but circumscribed between long Parallels and the *εμπριασμός* and adumbration from the Branches, it frameth a Penthouse over the Eye, and maketh a quiet vision: and therefore in diffused and open Aspects men hollow their Hand above their Eye, and make an artificial Brow; whereby they direct the disperfed rays of Sight, and by this shade preserve a moderate light in the chamber of the Eye, keeping the *Pupilla* plump and fair, and not contracted or shrunk as in light and vagrant vision.

And therefore Providence hath arched and paved the great House of the World with Colours of Mediocrity, that is, blew and green, above and below the Sight, moderately terminating the *Acies* of the Eye. For most Plants, though green above-ground, maintain their original white below it, according to the candour of their seminal Pulp, and the rudimental Leaves do first appear in that colour; observable in Seeds sprouting in water upon their first Foliation. Green seeming to be the first supervenient or above-ground complexion of Vegetables, separable in many upon ligature or inhumation, as Succory, Endive, Artichoaks; and which is also lost upon fading in the Autumn.

And this is also agreeable unto Water it self, the alimental Vehicle of Plants, which first altereth into this Colour, and containing many vegetable Seminalities, revealeth their Seeds by Greenness; and therefore
 soonest

soonest expected in rain or standing Water, not easily found in distilled or Water strongly boiled, wherein the Seeds are extinguished by Fire and Decoction, and therefore last long and pure without such alteration, affording neither uliginous Coats, Gnat-worms, *Avari*, Hair-worms, like crude and common water: and therefore that is most fit for wholesome Beverage, and with Malt makes Ale and Beer without boiling. What large Water-drinkers some Plants are, the Canary-tree and Birches in some Northern Countries, drenching the fields about them, do sufficiently demonstrate. How Water it self is able to maintain the growth of Vegetables, and without extinction of their generative or medecall virtues, beside the experiment of *Helmont's* Tree, we have found in some which have lived six years in Glasses. The Seeds of Scurvy-grass growing in Water-pots have been fruitfull in the Land; and *Asarum* after a year's space, and once casting its Leaves in water, in the second Leaves hath handsomely performed its vomiting operation.

Nor are onely dark and green Colours, but Shades and Shadows contrived through the great Volume of Nature, and Trees ordained not onely to protect and shadow others, but by their Shades and shadowing parts to preserve and cherish themselves; the whole Radiation or Branchings shadowing the Stock and the Root, the Leaves, the Branches and Fruit, too much exposed to the Winds and scorching Sun. The calicular Leaves inclose the tender Flowers, and the Flowers themselves lie wrapt about the Seeds in their rudiment and first formations, which being advanced the Flowers fall away, and are therefore contrived in variety of Figures best satisfying the intention; handsomely observable in hooded and gaping Flowers, and the Butterfly-blooms of leguminous Plants, the lower Leaf closely involving the rudimental Cod, and the alary or wingy divisions embracing or hanging over it.

But Seeds themselves do lie in perpetual Shades, either under the Leaf, or shut up in Coverings; and such as lie barest have their Husks, Skins and Pulps about them, wherein the Neb and generative particle lieth moist and secured from the injury of Air and Sun. Darknes and Light hold interchangeable dominions; and alternately rule the Seminal-state of things. Light unto (d) *Pluto* is Darknes unto *Jupiter*. Legions of seminal *Idea's* lie in their second Chaos and *Orcus* of *Hippocrates*; till, putting on the habits of their Forms, they shew themselves upon the stage of the world and open dominion of *Jove*. They that held the Stars of Heaven were but Rays and flashing glimpses of the Empyrean Light, through holes and perforations of the upper Heaven, took off the natural Shadows of Stars; while, according to (e) better discovery, the poor Inhabitants of the Moon have but a Polary life, and must pass half their days in the shadow of that Luminary.

Light, that makes things seen, makes some things invifible. Were it not for Darknes and the Shadow of the Earth, the noblest part of the Creation had

*Lux Otch.
Tenebra Jov.
vi; Tenebra
Orco, Lux
Jovi.
Hippocr. de
Dieta.
Hevelii Se-
lenographia.*

had remained unseen, and the Stars in Heaven as invisible as on the fourth day, when they were created above the Horizon with the Sun, or there was not an Eye to behold them. The greatest Mystery of Religion is expressed by Adumbration, and in the noblest parts of *Jewish* Types we finde the Cherubims shadowing the Mercy-seat: Life it self is but the Shadow of Death, and Souls departed but the Shadows of the living: all things fall under this name. The Sun it self is but the dark *Simulachrum*, and Light but the Shadow of God.

Lastly, It is no wonder that this Quincunciall Order was first and still affected, as gratefull unto the Eye; for all things are seen Quincuncially: For at the Eye the Pyramidall Rays from the Object receive a Decussation, and so strike a second Base upon the *Retina* or hinder Coat, the proper organ of Vision, wherein the Pictures from Objects are represented, answerable to the Paper or Wall in the dark Chamber, after the Decussation of the Rays at the hole of the Horny Coat; and their Refraction upon the Crystalline Humour answering the *Foramen* of the Window, and the Convex or Burning-glasses which refract the Rays that enter it. And if ancient Anatomy would hold, a like disposure there was of the Optick or Visual Nerves in the Brain, wherein Antiquity conceived a concurrence by Decussation. And this is not onely observable in the Laws of direct Vision, but in some part also verified in the reflected Rays of sight. For making the Angle of Incidence equal to that of Reflexion, the Visual ray returneth Quincuncially, and after the form of an V; and the line of Reflexion being continued unto the place of Vision, there ariseth a Semi-decussation, which makes the Object seen in a perpendicular unto it self, and as far below the reflectent as it is from it above; observable in the Sun and Moon beheld in water.

And this is also the Law of Reflexion in moved Bodies and Sounds, which, though not made by Decussation, observe the rule of equality between Incidence and Reflexion, whereby whispering places are framed by Ellipticall Arches laid side-wise; where the voice being delivered at the *Focus* of one extremity, observing an equality unto the Angle of Incidence, it will reflect unto the *Focus* of the other end, and so escape the Ears of the standers in the middle.

A like rule is observed in the Reflexion of the vocal and sonorous line in Echoes, which cannot therefore be heard in all stations: but happening in Woody plantations by Waters, and able to return some words, if reach'd by a pleasant and well-dividing voice, there may be heard the softest Notes in nature.

And this is not onely verified in the way of Sense, but in animal and intellectual receptions; things entring upon the Intellect by a Pyramid from without, and thence into the Memory by another from within, the common Decussation being in the Understanding, as is delivered by (f) *Bovillus*. Whether the intellectual and phantasticall lines be not thus rightly dis-

disposed, but magnified, diminished, distorted, and ill-placed in the Mathematicks of some Brains, whereby they have irregular apprehensions of things, perverted Notions, Conceptions, and incurable Hallucinations, were no unpleasant speculation.

And if *Aegyptian* Philosophy may obtain, the Scale of Influences was thus disposed, and the genial Spirits of both Worlds do trace their way in ascending and descending Pyramids, mystically apprehended in the Letter X, and the open Bill and straddling Legs of a Stork, which was imitated by that Character.

Of this Figure *Plato* made choice to illustrate the Motion of the Soul both of the World and Man; while he delivered that God divided the whole Conjunction length-wise, according to the Figure of a *Greek X*, and then turning it about reflected it into a Circle: by the Circle implying the uniform Motion of the first Orb, and by the Right lines, the planetary and various Motions within it. And this also with application unto the Soul of man, which hath a double aspect, one right, whereby it beholdeth the Body and Objects without; another circular and reciprocal, whereby it beholdeth it self. The Circle declaring the Motion of the indivisible Soul, simple, according to the divinity of its nature, and returning into it self; the Right lines respecting the Motion pertaining unto Sense and Vegetation; and the central Decussation, the wondrous connexion of the severall Faculties conjointly in one Substance. And so he conjoynd the Unity and Duality of the Soul, and made out the three Substances so much considered by him; that is, the indivisible or Divine, the divisible or Corporeal, and that third was the *Systasis* or Harmony of those two in the mystical Decussation.

And if that were clearly made out which *Justin Martyr* took for granted, this Figure hath had the honour to characterize and notifie our Blessed Saviour, as he delivereth in that borrowed expression from *Plato*, *Decussavit enim in universo*: the hint whereof he would have *Plato* derive from the Figure of the Brazen Serpent, and to have mistaken the Letter X for T; whereas it is not improbable he learned these and other mystical expressions in his learned Observations of *Agypt*, where he might obviously behold the *Mercurial* Characters, the handed Crosses, and other Mysteries not thoroughly understood in the sacred Letter X, which being derivative from the Stork, one of the ten sacred Animals, might be originally *Agyptian*, and brought into *Greece* by *Cadmus* of that Country.

why *Plato* admitted his Nuptial-Guests by Fives in the Kindred of the (d) married couple.

^d *Plato de Leg. 6.*

And though a sharper Mystery might be implied in the Number of the Five wife and foolish Virgins which were to meet the Bridegroom; yet was the same agreeable unto the Conjugal Number, which ancient Numerists made out by two and three, the first parity and imparity, the active and passive Digits, the material and formal principles in generative Societies; and not discordant even from the Customs of the *Romans*, who admitted but (e) five Torches in their Nuptial Solemnities. Whether there were any Mystery or not implied, the most generative Animals were created on this day, and had accordingly the largest Benediction. And under a Quintuple consideration warron Antiquity considered the circumstances of Generation, while by this number of Five they naturally divided the Nectar of the fifth Planet.

^e *Plutarch. Problem. Rom. 1.*

The same Number in the *Hebren* Mysteries and Cabalisticall Accounts was the (f) Character of Generation, declared by the Letter *He*, the fifth in their Alphabet; according to that Cabalistical Dogma, If *Abram* had not had this Letter added unto his Name, he had remained fruitless, and without the power of Generation: not onely because hereby the number of his Name attained two hundred forty eight, the number of the affirmative Precepts; but because as in created Natures there is a Male and Female, so in Divine and intelligent productions the Mother of Life and Fountain of Souls in Cabalisticall Technology is called *Binah*, whose Seal and Character was *He*. So that being sterile before, he received the power of Generation from that measure and mansion in the Archetype, and was made conformable unto *Binah*. And upon such involved considerations the (g) Ten of *Sarai* was exchanged into Five. If any shall look upon this as a stable number, and fitly appropriable unto Trees, as Bodies of Rest and Station, he hath herein a great Foundation in Nature, who, observing much variety in Legs and motive Organs of Animals, as two, four, six, eight, twelve, fourteen, and more, hath passed over five and ten, and assigned them unto none, or very few, as the *Phalangium monstrosum Brasilianum Clusii*, & *Jac. de Laet Cur. poster. America Descript.* if perfectly described. And for the Stability of this Number, he shall not want the Sphericity of its nature, which multiplied in it self will return into its own denomination, and bring up the rear of the account. Which is also one of the Numbers that makes up the Mystical Name of God, which consisting of Letters denoting all the sphericall Numbers, ten, five, and six, emphatically sets forth the Notion of *Trismegistus*, and that intelligible Spear which is the Nature of God.

^f *Archang. dog. Cabal.*

^g *Jod into He.*

Many Expressions by this Number occur in holy Scripture, perhaps unjustly laden with Mystical Expositions, and little concerning our Order. That the *Israelites* were forbidden to eat the fruit of their

new-planted Trees before the fifth year, was very agreeable unto the natural Rules of Husbandry; Fruits being unwholesome and lish before the fourth or fifth year. In the second day, or Feminine part of five, there was added no approbation: For in the third, or Masculine day, the same is twice repeated; and a double Benediction inclosed both Creations, whereof the one in some part was but an accomplishment of the other. That the Trespasser was to pay a fifth part above the head or principal, makes no secret in this Number, and implied no more then one part above the principal; which being considered in four parts, the additional forfeit must bear the name of a fifth. The five golden Mice had plainly their determination from the number of the Princes. That five should put to flight an hundred might have nothing mystically implied, considering a rank of Souldiers could scarce consist of a lesser number. Saint Paul had rather speak five words in a known then ten thousand in an unknown tongue; that is, as little as could well be spoken; a simple Proposition consisting of three words, and a complexed one not ordinarily short of five.

More considerable things there are in this mysticall account, which we must not insist on. And therefore why the radical Letters in the Pentateuch should equal the number of the Souldiery of the Tribes; why our Saviour in the Wilderness fed five thousand persons with five Barley Loaves, and again, but four thousand with no less then seven of Wheat; why Joseph designed five changes of Rayment unto Benjamin, and David took just five Pebbles out of the Brook against the Pagan Champion; we leave it unto Arithmetical Divinity, and Theological explanation.

Yet if any delight in new Problems, or think it worth the enquiry, whether the Physician hath rightly hit the nominal notation of *Quincunx*; why the Ancients mixed five or three, but not four parts of Water, unto their Wine, and Hippocrates observed a fifth proportion in the mixture of Water with Milk, as in Dysenteries and Bloody-fluxes; under what abstruse foundation Astrologers do figure the good or bad Fate from our Children in (h) Good Fortune, or the fifth House of their Celestial Schemes; whether the Egyptians described a Star by a Figure of five Points with reference unto the (i) five capital Aspects whereby they transmit their Influences, or abstruser Considerations; why the Cabalistical Doctors, who conceive the whole *Sephiroth* or divine Emanations to have guided the ten-stringed Harp of David, whereby he pacified the evil spirit of Saul, in strict numeration do begin with the *Perihypate Meson*, or *Fsa ut*, and so place the *Tiphereth*, answering *C sol fa ut*, upon the fifth String; or whether this Number be oftner applied unto bad things and ends then good in holy Scripture, and why; He may meet with Abstrusities of no ready resolution.

If any shall question the rationality of that Magick in the cure of the Blinde man by *Serapis*, commanded to place five Fingers on his Altar, and then

Change is
za, four and
one, or five.
Stabg.

Aja Sa ni-
za, or boaa
fortuna, the
name of the
fifth House.
Conjunct,
Opposite,
Sextile, Tri-
gonal, Tetra-
gonal.

Cyrus's Garden, or, The Quincunx Mystically considered.

then his Hand on his Eyes; why, since the whole Comedy is primarily and naturally comprised in (k) four parts, and Antiquity permitted not so many persons to speak in one Scene, yet would not comprehend the same in more or less than five Acts; why amongst Sea-stars Nature chiefly delighteth in five Points; and since there are found some of no fewer than twelve, and some of seven and nine, there are few or none discovered of six or eight: If any shall enquire why the Flowers of Rue properly consist of four Leaves, the first and third Flower have five; why, since many Flowers have one Leaf, or (l) none, as *Scaliger* will have it, divers three, and the greatest number consist of five divided from their bottoms, there are yet so few of two; or why Nature generally beginning or setting out with two opposite Leaves at the Root, doth so seldome conclude with that order and number at the Flower: He shall not pass his hours in vulgar Speculations.

If any shall farther Querie why magneticall Philosophy excludeth Decussations, and Needles transversly placed do naturally distract their Verticities; why Geomancers do imitate the Quintuple Figure in their Mother-Characters of Acquisition and Amission, &c. somewhat answering the Figures in the Lady or speckled Beetle; with what Equity Chiromanticall conjecturers decry these Decussations in the Lines and Mounts of the Hand; what that decussated Figure intendeth in the Medall of *Alexander the Great*; why the Goddesses sit commonly cross-legged in ancient Draughts, since *Juno* is described in the same as a veneficall posture to hinder the birth of *Heracles*: If any shall doubt why at the Amphidromicall Feasts, on the fifth day after the Childe was born, Presents were sent from Friends of Polypusses and Cattle-fishes; why five must be onely left in that Symbolicall Mutiny among the men of *Cadmus*; why *Proetus* in *Homer*, the Symbol of the first Matter, before he settled himself in the midst of his Sea-Monsters, doth place them out by fives; why the fifth year's Oxè was acceptable Sacrifice unto *Jupiter*; or why the noble *Antoninus* in some sense doth call the Soul it self a *Rhombus*: He shall not fall on trite or trivial Disquisitions. And these we invent and propose unto acuter Enquirers, nauseating Crambe-verities and Questions over-queried. Flat and flexible Truths are beat out by every Hammer; but *Vulcan* and his whole Forge sweat to work out *Achilles* his Armour. A large field is yet left unto sharper Discerners to enlarge upon this Order, to search out the *Quaternio's* and figured Draughts of this nature, and, moderating the study of Names and mere Nomenclature of Plants, to erect Generalities, disclose unobserved Proprieties, not onely in the Vegetable Shop, but the whole Volume of Nature, affording delightful Truths, confirmable by Sense and ocular Observation, which seems to me the surest path to trace the Labyrinth of Truth. For though discursive Enquiry and rational Conjecture may leave handsome gashes and flesh-wounds; yet without conjunction of this expect no mortal or dispatching blows unto Error.

Cyrus's Garden, or, The Quincunx mystically considered.

the (m) *Quincunx* of Heaven runs low, and 'tis time to close the
sorts of Knowledge: We are unwilling to spin out our waking
thoughts into the Phantasms of Sleep, which often continueth Precogita-
tion; making Cables of Cobwebs, and Wildernesses of handsome Groves.
Beside (n) *Hippocrates* hath spoke so little, and the (o) *Oneirocritica* Ma-
sters have left such frigid Interpretations from Plants, that there is little
encouragement to dream of Paradise it self. Nor will the sweetest de-
light of Gardens afford much comfort in Sleep, wherein the dulness of
that Sense shakes hands with delectable Odours; and though in the (p) *Bed*
of *Cleopatra*, can hardly with any delight raise up the ghost of a Rose.

Night, which Pagan Theology could make the Daughter of *Chaos*, af-
fords no advantage to the description of Order; although no lower then
that Mass can we derive its Genealogy. All things began in Order, so shall
they end, and so shall they begin again; according to the Ordainer of Or-
der and mystical Mathematicks of the City of Heaven.

Though *Somnus* in *Homer* be sent to rouse up *Agamemnon*, I finde no
such effects in these drowfie approaches of Sleep. To keep our eyes open
longer were but to act our *Antipodes*. The Huntsmen are up in *America*,
and they are already past their first sleep in *Persia*. But who can be drow-
fie at that hour which freed us from everlasting Sleep? or have slumbring
thoughts at that time when Sleep it self must end, and, as some conjecture,
all shall awake again?

F I N I S.

